UFO and the BIBLE

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INTRODUCTION

Serious students of UFOlogy, the embryonic science of Unidentified Flying Objects, will not need to be told why there should be a book or even several books on "UFO in the Bible." Scarcely a week goes by without some alert reader sending me suggestions that I should expound on the biblical references to UFO and related phenomena of a so-called miraculous type. Some of these letters show remarkable insight into the true background of biblical history. Clearly the time has come to try to cover the field thoroughly, and strive for a comprehension of the real, heavenly origin of the Flying Saucers and other UFO.

The skeptic—honest, dishonest, or self-deluded—will wonder why we appear to be blaspheming Christianity and the Good Book. The answer is, bluntly, *we are doing no such thing!*

What we *are* doing is to rationalize and substantiate the Bible in the light of modern science, common sense, and a host of bewildering and unexplained events of UFO nature.

Charles Fort spent a hectic lifetime accumulating tens of thousands of accounts of events and phenomena which couldn't happen . . . but did! Many of them could not be explained under any known system of physical law, and were attributed to occult causes or to downright absurdities. Fort ridiculed Science for ignoring and/or failing to

explain these "erratics." He stuck a meaty tongue in an adipose cheek and postulated some "lulus" of explanations while heartily guffawing at his own temerity. But Fort was no fool. Many of his postulates were so close to fantastic and unbelievable truth that, even when not writing as a humorist, he dared not appear over-serious.

Now, many of these rollicking impossibilities have remained thorns in the side of Science for generations. They have been dealt with solely by denying their very existence. Yet most of Fort's little items were strictly from scientific literature and news reports. In spite of decades of assiduous collecting, however, Charles Fort did not invade the Bible to any extended degree.

The Bible is filled with events which are commonly called miracles. They are called miracles because nobody has ever "explained" them. Countless thousands of theologians have made attempts. They have satisfied few other than themselves.

But, all is not hopeless. There *are* rational explanations. *Nothing* is supernatural, for nothing that exists can be outside nature, and this includes *God, Who Is Nature.* Our difficulty, and that of the clergy, has been in trying to "explain" paranormal occurrences by means of non-existent causes.

It is the purpose of this brief book to show that: (1) There is a causal common denominator for many of the Biblical wonders; and, (2) That this common cause is related to the phenomena of the UFO, both directly and indirectly.

We attempt this rationalization with malice toward none. We hope, thereby, to make progress toward getting

both Church and Science closer together. In a universal search for Truth, at least, we are "one worlders."

I believe that it is time for Church and Science to bury their respective tomahawks and let the pipe of intellectual peace glow as both parties mellow around the camp fire of tolerant and objective inquiry.

UFO and the BIBLE

part one

Resurgence of the Intellect

THE AGE OF BELIEF

Our Bible arrived at its essentially permanent form around the fourth or fifth century A.D. This approximate date, brought to an end the constructing and recording era of a colossal intellectual development. This growth is known as Christianity because it purportedly sprang from mediumistic revelations of Jesus Christ. Christ was what the modern Theosophists call a "master," which is as good a description as you can find.

When the Bible had been constructed, some of it from factual data and some from ecclesiastical whole-cloth, Western civilization entered upon what has been aptly termed, by Anne Fremantle, "The Age of Belief."

From, roughly, the fifth to the fifteenth centuries, religion and social institutions were closely related. They were, in fact, so close that they were practically blanketed by one word: *Church.* Although philosophers may have discussed the nature of God, of Man, and of Existence with a fervor seldom, if ever, equalled, they did so with a peculiar blindness and a phenomenal lopsidedness. They were careful to stay within an unquestioning adherence to established dogma.

Little was learned of the physical world in those days, for had we not attained all possible knowledge in the texts of our Holy Bible? But if little was learned of physical things, still less was ascertained of spiritual do-

mains, and philosophical speculations were mostly intellectual regurgitations.

But here and there changes were breaking out like boils.

THE AGE OF ADVENTURE

During the Renaissance intellectual adventurers and mental soldiers of fortune trudged through the religious mire in rags and tatters, insolently challenging the established order, with an insistent *why?*

Heads have rolled on blood-spattered blocks, and chains may have rattled weakly in infested dungeons, but the echoes wondered *why?*

Kepler, da Vinci, More, Bruno, Machiavelli . . . wondered *why?*

And sometimes there were answers. Here and there the peripheral veil of edictal dogma was pierced, and rays of light shone through. True, it was usually wavering, murky light. But it was light, and in this lessening of gloom the stranglehold of superstition was slowly weakened. The post-diluvian surge was rising; Western Man was awakening and reaching maturity.

THE AGE OF REASON

The seventeenth century was a time of turmoil—intellectually, spiritually and physically. Alfred North Whitehead, a great philosopher of our own times, has described it as the Century of Genius, and, indeed, it was an age of giants: Bacon, Galileo, Descartes, Spinoza, Leibnitz, and their ever-questing contemporaries. The secrets of the material world—if such there be—were challenged and the preliminary skirmishes were sometimes won. Empirical knowledge, based on meticulous observation and experimentation, was steadily accumulated and the methods of its acquisition were developed and presented to a reckless posterity. Mathematical theory and generalization ensued, resulting in the disclosures of approximate, but basic, "Laws of Nature."

During the "age of reason," the conflict of Science and Church developed from sporadic frontier skirmishes and sniping to a full-scale, grimly determined, and deadly warfare on all fronts. The complete, unquestioned dominance of the Church was cracking.

But note one thing: we must make a distinction between *Religion* and *Church.* Sometimes we confuse the two terms, making them synonymous, but that is wrong. It might be nearer to actuality if we said that the Church is "organized religion." But that isn't quite right either. The

conflict has been between Science and *Church,* not between Science and *Religion.*

But there is a similar schism on the scientific side. Unfortunately the schism cannot be so neatly disclosed through simple semantics. Religion is a manner of thinking, whereas church is a structure of dogma and autarchy. Science is also a manner of thinking, recording, and investigating, but there is also another connotation to "science," wherein it also has become a structure, adamantly dogma-ridden and intolerant. There may even be a third nuance in the meaning of "Science," which defines that store of mechanical, materialistic, and physical knowledge compiled through the efforts of *Science, the organization,* via *Science, the method.*

It is *Science, the organization,* which has given valiant but ill-conceived battle to Church. The war is based on a misconception that there is incompatibility between *Science, the method,* on the one hand, and religion on the other. Investigative Science and intuitive Religion have basically one common purpose, beside which all else is operational detail: *the search for Truth.* Both accumulate data.

Science, the method, should be sufficiently adaptable to recognize the common problem: to incorporate and analyze the data of Religion, and in reality, the method *is* so adaptable.

During the seventeenth century more and more philosophers became scientists, or were incumbents in a dual role. They developed vital concepts of experiments *versus* speculations, knowledge *versus* rumor, appearance *versus* reality, cause and effect, and symptom and disease. The

ground was broken and the seed sown in preparation for a harvest.

THE AGE OF ENLIGHTENMENT

The philosophical and scientific philosophers of the eighteenth century were midwives to the emergence of science from the womb of intellectual incubation. Newton may well have been the last man to know all of the science of his time, but certainly he presented the groping world with a method for studying nature, and avid searchers adapted his methods to the study of man and his environment. Locke, Berkeley, Hume. Thinkers had more and more knowledge on which to base hypotheses and speculation. *Science, the investigator,* was on the march, gathering strength with every step. At the same time, *Science, the caste,* was building its machine—a steam roller.

New views developed, based on new knowledge and newly comprehended laws of nature. No longer could a unified viewpoint be maintained, for there was little attempt at reconciling factual Science with idealistic Religion. Sides were chosen. Camps were established. There were wars within wars. The time was ripe for . . .

THE AGE OF IDEOLOGY

In the nineteenth century the development of physical knowledge was ever-accelerating along a curve of geometrical progression. Science was everywhere bursting its seams. Church had its back to the wall. Science overcame timidity and reached out toward some sort of intellectual coming of age. The thinkers—Kant, Hegel, Comte, Marx, Nietzsche, Schopenhauer, Spencer—developed schools of thought. Von Humboldt, Crooks, Ampere, Leverrier, de Fermat and many others developed specialized branches of physical and natural science in an age when it became evident that no man of mortal capacity could ever again encompass all of the science known in his time. Specialization, synonymous with narrowness, moved in.

Yet, within the confusion created by Science mounting its horse and riding off in all directions, there was something of an attempt to build up consistent and congruent attitudes toward the status and situation of humanity. Varying degrees of success ensued. Progress was made toward synthesizing both the data and the traditions of the seventeenth and eighteenth centuries, and this progress continued up to the present time. Almost as many attitudes were developed toward humanity and its environment as there were individuals willing to develop them. We launched Idealism and Empiricism, Romanticism and Positivism. Philosophies ripened like mangoes in a Florida

orchard. Existentialism was created, or at least recognized, as a field of speculation.

In the nineteenth century, ideologies became vehicles for crystallization of thought. Many withered and failed. Some were partially successful. None were truly comprehensive or satisfying and their deficiencies lay largely in their incompleteness of concept and in the limited scope of their accepted data. But progress was made, albeit on an unconfirmed basis. The mind of Man was leaving its convalescent stage, after the shock of the great catastrophe which all but wiped out the previous surge of civilization.

THE AGE OF ANALYSIS

The twentieth century became an era of criticism and analysis. The doings of the past were picked apart by master minds such as Whitehead, James, Dewey, Bergson, and Veblen. The material progress was maintained by the de Forests and the Edisons. The synthesis was pushed by the Steinmetzes and Einsteins. Corrections were made, and philosophies and concepts adjusted to meet changing patterns. Ideologies crystallized or disappeared. Dogma was strengthened all along the line, and dogma was often right, within its own self-imposed limits.

But the limits have been the downfall of both Science and Church, and each has failed to satisfy us with its attempt to set up self-contained and self-sufficient frameworks, to the exclusion of those dogs of data which we call "erratics."

The progress of Science in accumulating quantitative knowledge has been tremendous—but it has resulted in ever-narrowing channels of refinement defined by an ever-increasing number of decimal places.

Qualitatively, the intellectuality of Science has been largely pauperized by the exclusion of "erratics" and that vast realm of reality which Science has chosen to call "immaterial." Even the massive cerebrations of Jeans, de Sitter, Einstein and others, have failed to effect a junction between Science's self-established world of the material, and the equally self-evident omniverse of noumena. Science seems to have a bear by the tail, and is being dragged toward the brink of catastrophe through the inability of its priesthood and laity to let well enough alone, while seeking adjustment with that part of the universe lying outside the logical pales of scientific endeavor.

The conflict between Church and Science has been ameliorated within the past few decades, but largely through a hands-off policy on the part of each, rather than any basic understanding on the part of either. While warfare has slackened, it is doubtful if any lasting benefit has ensued, and practically nothing has been done to reconcile the findings of these two apparently opposing schools of thought. As things stand now, rationalization, justification and combination are paramount necessities. Our future welfare, and perhaps our very existence depends on a reappraisal. Will it come in time to save us?

SOMETHING NEW MUST BE ADDED

We have pointed out that two great and classical methods or manners of thought have developed in the Christian Era. Religion, via Christianity, reigned without serious opposition or competition for 1,500 years, with few worries about such unimportant things as cause and effect.

But in the end, the Church, exploiting man's inherent religious tendency, became intellectually bankrupt, and is now not much better off spiritually.

Beginning with the Renaissance, or *Age of Intellectual Adventure,* Science grew like a rolling snowball, until it precipitated an avalanche. By the mid-twentieth century, it has developed many characteristics of an organized church, replete with a graded hierarchy!

Prior to the twentieth century, nations and groups of nations used the churches as a means of maintaining power through ecclesiastical subjugation. By mid-twentieth century the churches were too badly weakened to serve such a purpose, and in some countries had been almost totally destroyed. Science was now the God and power to which governments turned for weapons of conquest and subjugation. Atrocities once committed under the cloak of Christian fervor are now perpetrated under the guise of scientific necessity.

But *Science, the organization,* is following inexorably

in the footsteps of Church. There was never anything in Science which one could call truly spiritual,—little that resembled a soul. Its intellectual peak had become similar to the spiritual peak achieved by the Church of yesteryear. Having no spirituality to lose, and refusing point-blank to recognize the reality of what it superciliously called the non-physical or immaterial, Science has nothing to lose in that field. But in excluding everything which falls outside its cherished mechanistic framework, Science has fenced itself off from the metaphysical world of reality in a neat little, tight little enclosure, and has become an island of limited access in a vastness whose reality and nature it does not understand and only vaguely apprehends.

In short, there have been two major attempts to find, organize, and interpret universal knowledge. One system, the Church, has failed in its own field, without seriously penetrating the other. The other, Science, has ignored the materials developed by the first and is battling its way up the blind alleys of the decimal system. Both have failed to give man what he so desperately needs and desires: a knowledge and understanding of the whole universe of his external environment.

A new approach must be made—an approach which will take into account, without bias or prejudice, all of the demonstrable or observable phenomena and noumena. A new, or at least an expanded and more comprehensive, framework must be conceived and established. A third school or manner of thought must be developed.

THE UFO

And this is where we arrive at contemplation of the UFO and all related phenomena implied by their existence.

The scope and breadth of the UFO makes it one of the most profoundly amazing problems which has ever confronted mankind. Not the least amazing of its features is the fact that the reality and nature of the problem have gone unnoticed for so many centuries.

The problem of the UFO is as broad and as long as the study of ethnology, and the concurrent issues are of great similarity to those involved in the study of Man. The problems of the UFO are the problems of a race—a race of entities whose nature is not yet disclosed to us in any definitive manner. These similarities are being developed in a series of investigations reported in *The Case for the UFO* (Citadel Press, 1955) and *The Expanding Case for the UFO* (a work now being completed, to be published later this year by the Citadel Press). Nothing but the admission of life and intelligence inhabiting the space around the earth-moon binary-planet system will provide the UFO data with a common denominator of explanation and rationality.

While competent observers are constantly reporting the latest manifestations of UFO, it has been our purpose to show that there is nothing new in UFO presence over and around our planet. In order to do this with certainty and

lucidity, we have drawn on innumerable old records in which data were recorded objectively but with no knowledge as to their meaning.

Chief and most authoritative source for this information is the Holy Bible of Christianity. This inspired book is a treasure house of UFO data, but it has never been properly interpreted because of a failure of both major schools of thought to visualize the underlying background: the surrounding stratum of the ubiquitous Unidentified Flying Objects.

It is not our intent, in this volume, to identify and analyze all the UFO indications in our Bible. That task requires a full-scale work of comprehensive and detailed study and tremendous research must precede it. As supplementary and sustaining material we must also study the literature of other religions, and likewise the rejected or censored books and scrolls produced by writers contemporary with the authors of the sacred Bible. (One wonders, today, if some of the as yet unrolled Dead Sea scrolls may not unlock startling secrets which theologians may find impossible to ignore! What mysteries yet rest in hidden desert caves?)

A NEW SCHOOL OF THOUGHT

Since both Science and Church have failed to give mankind an adequate comprehension of the "Omniverse" or environment around us, it has become necessary to develop a new approach. This must contain the best features of both Science and Religion, and it must discard the nasty and acrimonious elements of each. Our new trend is the seeking of pure, simple truth, in an unbiased, objective manner. We must reject passion, submissive adoration, unthinking veneration, and smug bigotry. We must live and let live; we must think and let think; we must see and let see. And we must discuss endlessly and digest what we see and hear.

Some schools of thought have sprung up within the last hundred years or so whose purposes are similar to these. Some have been more successful than others. Some have been too narrow in their outlook. Some have been commercially opportunist, and become lost in the mazes of money-grabbing. The leaders of some have been sincere, but did not have the breadth of experience on which to interpret what they sensed. Some of the best were selfishly manipulated for the sake of power. There is little room for selfishness in the quest for truth.

To arrive at truth, we must modify our concepts of spiritual divinity, and scientific omniscience. We must remove the artificial limitations to free thought. We must accept

what we see as being real, within the limitations of our senses. We must combine the meticulous analysis of Science with the inspired perception of Religion. We must cease to think that unexplained phenomena are "supernatural," for we must realize that "Nature" is composed of all things, physical and spiritual: the universe or the "omniverse." We must incorporate the Psi (extra-sensory) phenomena which have been so clearly demonstrated by Dr. J. B. Rhine at Duke University. But in so doing we must retain other proven data of Science.

What this amounts to, in brief, is to extend the scientific method of investigation to where it covers the noumena of the "immaterial" as well as the phenomena of the material or physical. Like Einstein, we must seek for ever simpler equations which will blend these hitherto separate worlds of knowledge into one grand concept of Man and his place in the universe. And with all of this we must have calm rationality, and a relaxed acceptance of what we so obviously see around us.

Probably the nearest approach thus far made toward a dispassionate contemplation of universal knowledge is through the comparatively new channels of Theosophy. But this school of thought has not attained "respectability," and may never attain it. Theosophy has been too unscientific and lax in its accumulation of unproven knowledge, and has not been able to demonstrate the dependability of its channels. It has suffered from dominance of untrained minds and distorted veneration, and over-reverent attitudes are both harmful and undesirable. It has suffered greatly from misguided hero-worship and has been exploited in stupid ways. Yet, if this manner of approach could be purified and rationalized, it does come

closer than most intellectual trends in opening up a new vista which may well bring a "quantum expansion" of Man's comprehension of his total environment.

Whatever may be the detailed nature of the new approach, we have to admit that it is high time we sought for and used it, for Man is in the incipient stages of being engulfed by a Frankenstein monster created by his own cupidity and bigotry. Our civilization, vaunted though it may be, is at a crossroads, and in my humble way I venture the suggestion that mankind had better quickly become objective, or it faces the terrifying alternative—intellectual extinction.

The choice is certainly our own.

Our reports on the Bible are, we believe, sufficient demonstration that we do not have closed minds toward acquiring knowledge through revelation or even through so-called telepathy. However, we must urge the greatest caution against being overpowered by subjective mirages, and above all we must eliminate the fellow-traveling hoaxers who are commercializing every avenue of approach to reality.

Before we peer intimately into the texts of the Bible, let us make a cursory glance at some references to UFO in a few of the supporting documents such as the "Hidden Books" (Apocrypha).

THE HIDDEN BOOKS

There have been two main types of UFO reported during the past few years: structures and lights. The theme of bright lights as connected with UFO activity and the appearance of paranormal entities runs profusely through the Bible and Apocryphal books. God, Angels, Messengers, Voices, appeared as, in, or with brilliant lights.

In chapter 2, verse 1, of the Gospel of the Birth of Mary there is the following passage:

> But when he had been there for some time, on a certain day when he was alone, the Angel of the Lord stood by him with a *prodigious light.*

And in verse 3:

> Be not afraid, Yehoiakim, nor troubled at the sight of me . . .

In chapter 7, verse 2:

> Accordingly going in to her, he filled the chamber where she was with a *prodigious light.*

In chapter 14 of the Protevangelium, verses 10 and 11:

> Then a *bright cloud* overshadowed the cave, and the midwife said . . . mine eyes have seen sur-

prising things . . . But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it.

And in I Infancy, chapter 1, verses 9, 10, 12:

9. It was after sunset, when the old woman and Joseph with her reached the cave, and they both went into it.

10. And behold, *it was all filled with lights, greater than the light of lamps and candles, and greater than the light of the Sun itself.*

12. When they both saw this light . . .

Ibid., chapter 2, verse 6:

At that time, old Simeon saw Him shining as a pillar of light . . .

Ibid., chapter 3, verse 3:

And at the same time there appeared to them an angel in the form of that star which had before been their guide . . .

In the Book of Nicodemus, chapter 13, verses 3 and 4, there appears the following reference to bright lights, and hellish darkness:

3. When we were placed with our fathers in the depth of Hell, in the blackness of darkness, on a sudden there appeared the color of the Sun like gold, and a substantial purple-colored light enlightening the place.

> 4. Presently . . . Adam said: "That light is the author of everlasting light who hath promised to translate [transport] us to everlasting light. [To space, where there is no night?]

From these references it will be clear that lights, intelligently operated, or innately intelligent, are not newcomers to earth. Citations such as this prevail through biblical literature, and the descriptions are of a kind.

Our present-day sightings of fireballs, and lights are not very different.

But there are other, and more pertinent examples of UFO-like operations. For instance, there are verses 3 and 4 of chapter 20 of Nicodemus:

> 3. I am Enoch, who was translated [teleported?] by the word of God; and this man who is with me is Elijah . . . who was translated in a fiery chariot [flying saucer?].
>
> 4. . . . to be slain by him at Jerusalem, and to be *taken up alive* again *into the clouds,* after three days and a half.

Or Nicodemus 10, verse 3:

> 3. That while guarding the sepulchre of Jesus, there was an earthquake [shock?] and we saw an angel of God *roll away the stone . . . and sit upon it.*

And again in Nicodemus 8:

> 1. And it was about the sixth hour, and darkness was upon the face of the whole earth until the ninth hour.

> 2. And while the Sun was covered behold the veil of the temple was rent from the top to the bottom, and the rocks also were rent, and the graves opened . . .

This can remind us of the dark shadow which Russell, the Australian astronomer, saw fixed over the moon for three hours in the morning, about six to nine, in 1879. Evidently there is something of control here, but for the skeptic who says this was merely an earthquake, we ask what the connection was between the celestial obscuration and the quake? Which produced which? and why?

THE DIVINE COMMUNICATIONS OF EMANUEL SWEDENBORG

For intuitiveness of the divine, it is unlikely that any individual of our Western civilization has been more advanced than Emanuel Swedenborg, on whose teachings the New Church has been founded.

Swedenborg, during the last thirty years of a very full life, was in constant association with "spirits," whose real identity was much like that of the "angels" so constantly referred to throughout the Bible and the apocryphal Hidden Books. Many times he was transported to other regions

of space, and always in company with beings from other planets or other realms of existence. We have not yet digested his works, but since they were based on an intimate study of the Bible, and constituted a revision of biblical interpretation we consider anything written by Swedenborg as having an important bearing on our own Bible studies.

For our present purpose, it will suffice to report that Swedenborg discussed his contacts with spirits from several planets of our own and other star-planet systems, and of particular interest are his comments on the time intervals required in his various voyages, and his report of "Little People" on the moon. He says:

"Certain spirits appeared . . . and thence were voices like thunder . . . I asserted that it was a great multitude of spirits, who had the art of uttering voices attended by so loud a noise. The more simple spirits who were with me laughed at them, at which I greatly wondered. The cause of their laughter was presently discovered to be this, that the spirits who thundered were not many, but few, and were also as small as boys; and that previously they had terrified them by such noises and yet were unable to do them any harm. In order that I might know their quality, some of them let themselves *down from on high where they were thundering;* and what surprised me, one carried another on his back and thusly two of them approached me. Their faces were not unhandsome, but longer than the faces of other spirits. Their stature was like the stature of boys seven years old, but more robust, thus they were dwarfs. It was told me . . . that they were from the Moon. . . ."

This report, of which there is more in Swedenborg's

works, has a clear bearing on the puzzling problem of the "Little People" so often associated with the UFO. It is an example of the profusion of UFO data held within our scriptures and their supporting documents.

THE ASCENSIONS

The ascension of Christ into the sky (Heaven) is the best known example of such "translation," and is an integral part of the resurrection story, or central miracle of Christianity.

We are not given any details as to the mechanism of this teleportation. Without doubt, some type of levitation was involved, and the least disturbing solution lies in the presence of a UFO to lift Him, and take Him into the clouds, or heavenly vault, which, to Him, was home.

The story of Elijah's ascent into the heavenly realm of the UFO is, for us, just as significant as the ascension of Christ, and is possibly more specifically described. Consider II Kings, chapter 2, verse 11:

> 11. And it came to pass, as they still went on, and talked, that behold, there appeared a chariot

> of fire, and horses of fire, and parted them [Elijah and Elisha] both asunder; and Elijah went up by a whirlwind into Heaven.

Now it so happens, as it has done too frequently, that a bewildered translator garbled this first-hand observation anent a UFO. A skilled and thoughtful student of the Bible, Mr. H. Laurence Crowell, has explained to me that the Aramaic words *ruach çeârâh* should be translated "power blast" instead of "whirlwind" as has been done in the standard versions of the Bible. Suppose we now restate the verse in modern language, in the light of our new understanding?

> "As they walked and talked there suddenly appeared a bright UFO, emitting electric sparks and blasts, and it parted them; Elijah was snatched up into the sky with a blast of power."

Other occurrences of like nature will come to mind, but the above illustrates our point for the present.

In interpreting such passages as II Kings, chapter 2, it is necessary to consider the problems not only of the translator, but likewise of the original author and even the observer. It is scarcely to be imagined that the observer, the author, or any of a sequence of translators, had a word for expressing the phenomenon of the UFO. If you think that any of them may have had such a word, or even a corresponding concept, or that there is anythng peculiar in their not having had it, please pause a moment and give thought to why *we* did not have a convenient word available at the time of Arnold's sighting; and so we awkwardly adopted "flying saucer." A more silly appellation could scarcely be found in a month of digging.

HINTS FROM THE PROPHETS

Take a glance at II Kings 6:17, where:

> . . . *the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire . . .* [*rekeb esh:* vehicles of fire, or fiery vehicles.]

And now consider Psalms 18:10:

> *And he rode upon a cherub* [the living creature in association with the wheel-discs of Ezekiel] *and did fly. Yea, He did fly upon the wings of the wind.* [*Ruach:* blast of power.]

Appearances of fiery vehicles, wheels (discs) and power-blasts were recorded in sacred and semi-sacred literature from 1491 B.C. to about 712 B.C. No longer can we afford to laugh off these references as merely "quaint" and allegoric, for they begin to sound more and more like accurate descriptions of the UFO.

> Isaiah 60:8: . . . *who are these that fly as a cloud?*

MOSES AND CHARLES FORT

The whole of Fortean erratics is covered in references from biblical literature. The skeptic has but to read of the tortuous trials of Moses and the Exodus from Egypt, to see that powers from the sky dumped plague after plague from some kind of conveyance in the sky, or Heaven. The entire lifetime of this strange visitor to earth was but a series of "impossibilities," called miracles by the devout. We will explain these in a future and more comprehensive work, but let us consider here a few samples:

> Exodus 3:2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and behold the bush burned with fire, and the bush was not consumed.
>
> Exodus 4:3 And he cast it [his rod] upon the ground, and it became a serpent; and Moses fled before it.
>
> Exodus 7:20 . . . and he lifted up the rod and smote the waters . . . and all the waters were turned to blood and the fish died and the river stank.
>
> Exodus 8:6 And Aaron stretched out his hand over the waters and . . . frogs covered the land of Egypt.

Exodus 8:17 . . . all the dust of the land became lice . . .

Exodus 8:24 . . . and there came a grievous swarm of flies.

Exodus 9:10 . . . and they took ashes . . . and sprinkled it up towards Heaven and it became a boil breaking forth with blains upon man and upon beast . . . [An infection was distributed from the skies.]

Exodus 9:24 So there was hail and fire mingled with the hail, very grievous . . .

Exodus 10:13 . . . and when it was morning the east wind brought the locusts . . . [Space-craft seem to carry huge quantities of lower types of life.]

Exodus 10:22 . . . and there was a thick darkness in the land of Egypt for three days . . . [Remember the space-clouds which move between us and the sun?]

Exodus 13:21 And the Lord went before them by day in a pillar of cloud . . . and by night in a pillar of fire . . . [What better description of the intelligently guided UFO?]

Exodus 14:21 . . . and the Lord caused the sea to go back by a strong east wind . . . and made the sea dry land, and the waters were divided . . . [Gravitational control?]

Exodus 16:13 . . . at even the quails came up and covered the camp. [Many reports come to us of showers of birds, frogs, insects, etc.]

Exodus 40:34 Then a cloud covered the tent . . . and the glory of the Lord filled the tabernacle.

[Intelligently manipulated clouds are a commonplace of UFO phenomena.]

Since there is practically no end to the UFO references in the Bible, these are but samples, and a foretaste of analyses to come. Let us remember, however, that this is the *Age of Analysis,* and we are the analysts. If the great prophets were predicting for the benefit of anyone in particular, *we* are that someone—we are of the *last days,* the days of the end.

part two

Interpreting the Bible

THE BIBLE

I have repeatedly stated that I am endeavoring to separate the occult from the physical in my attempt to analyse the lore of the UFO. The effort cannot be wholly successful, for, if both the occult and the physical have reality, they must in some way blend through gradations of a continuous and progressive nature. We may even be able to say, truthfully, that nothing is purely physical; but if so, the converse must be equally true and there cannot be anything purely occult or psychic.

I must again state my feelings about the psychic or occult field: that I am not dogmatic one way or the other. I simply do not understand that area of knowledge. I believe that I can make more substantial contributions to the study of UFOlogy if I stick to those phenomena which I understand.

My study of the Bible brought me surprises by falling into the class of the understandable. I use the word "surprises" because many consider the Bible as almost entirely an instrument of mysticism, of the occult, or of divinity—whatever they mean by those terms.

This does not appear to be the case at all. The Bible can be considered as a physical record as well as a divine revelation of occult or abstruse noumena. And it seems that the time has come when we must abandon some of

our so-called urbanity and make at least a partial retreat in the direction of fundamentalism.

There has been much anguished frustration on the part of some devout Bible students who are unable to reconcile parts of the scripture with what they believe to be modern rationality. At the risk of being called reactionary, I would like to suggest that one way out of this dilemma is to courageously assume that *the Bible means literally and physically exactly what it says!*

It is altogether possible that some misunderstandings may arise from such a procedure, because the Bible has undergone many transcriptions and translations. In many cases the transcribers have made mistakes; the translators have added their own particular brand of spice or seasoning; and there may be, indeed have been, some outright errors in the original Bible manuscripts. Nevertheless, there doesn't seem to be any other manner of approach which frees our perceptions from the clouds of dogma which have increasingly obscured the true and original meaning of the Bible. Better that we should be wrong ten or twenty percent of the time through errors of commission than to lose the eighty percent, which is of sound rationality, through errors of omission.

I have not the slightest desire to be sacrilegious nor to offend the most delicate of religious sensibilities. But I do believe that a great deal of what has been called "miraculous" in the scriptures of organized religions is open to rational and physical explanation, by merely granting the existence of spatial intelligence. To that reader who feels that I weaken the cause of religion, I would only ask what greater miracle he can cite than spatial life and intelligence?

Some case-hardened scientists have made much of the statement that the Church is smug and naive in the belief that it has abolished idolatry. The confirmed materialist has found it difficult to see any qualitative difference between worship of idols by savages and the use of images by organized religions. He claims that there is little distinction between the mumbo-jumbo of the witch-doctor and the incantations of our more cosmopolitan religious leaders or priests.

And in turn, the Church has kept things balanced on a tit-for-tat basis by being equally narrow-minded. It has vociferously stated that scientists, individually and collectively, have lost their souls, if they ever had any.

My thinking is that there must be some way to bring these opposing views into a state of mutual understanding, if not of actual agreement. Defenders of either view cannot deny the impact of one upon the other.

The most advanced students of science who are seeking basic truth, show more and more dissatisfaction with what they find. They are gorged with physical data, but still experience a dissatisfaction somewhat akin to the hunger which continues after a meal devoid of salt or other seasoning. At this point the scientist appears to have a feeling of guilt, for he hides his deficiency behind a screen of derision for those things he calls "immaterial." Perhaps he can exist on such a diet, but the condition is not very healthy.

The Church, still keeping everything balanced, has the opposite problem which it "solves" in a similar manner to that of our materialistic scientists. The Church tries to exist on an ethereal diet totally lacking in the basic substantiality which sustains science: no meat and potatoes.

And my case in pont is that *neither of these two camps has made adequate use of the Bible,* in the manner which was originally intended. Both factions earnestly and ardently seek the truth; both overlook the Bible as a natural and logical blending agent which not only can, but does, reconcile their divergent viewpoints.

I repeat that the Bible should be taken literally as *meaning* exactly what it says. If it be in error, then so be it. Perhaps we can detect the errors and allow for them . . . if we remove the fog of mysticism which has all but engulfed the Good Book.

As a topping to this discussion, here is an example of obscuration which rivals that of the UFO squatting on the lunar crater Linné. A scientist friend of mine, who considers himself a rational materialist, recently wrote to me:

"In all the imagery, which is an integral part of ostentatious religion, the Bible of the Christian and Hebrew cults has achieved a unique position. It has become an object of worship and adoration. If the Holy Bible is not exactly an idol, it certainly is a fetish and an object of abject and unquestioned veneration. The reasons for this exalted state are difficult to define.

"The Bible was not written by Christ, nor was it compiled in his lifetime. To say that the entirety of the Bible was divinely inspired is merely to exhibit wishful speculation. Much of it is repetitive and a great percentage redundant.

"Moreover, large sections are of a triviality rivalled only by present-day spirit manifestations. As a literary effort the Bible, in places, is almost unreadable. As a historical document, it is incomplete, inaccurate and irrelevant. As an instrument of moral enforcement the Bible espouses

with equal vim the extremes of sexual conduct, having unbridled debauchery on the one hand and unreasoned and useless continence on the other.

"Cruelty and savagery are rampant throughout the document, and vengeance is treated as a virtue. Yet, this fetish of organized religion is treated as a *Bible*. An objective reader of the Bible cannot help but wonder how the manuscripts survived—why they were retained in a culture of increasing erudition."

Yet . . . and yet . . .

Within this "welter of words," as my friend called the Bible, there is an illuminated core of something which has captured the imagination of a resurgent mankind and established a focus for his innate cosmic longing. What is this core? And how are we to find it and isolate it from the verbiage that confuses my friend?

Such a scientist may look upon the Bible as a focus of religious dogmas as adamant as his own, but in his milder and more tolerant moments he will concede that the Bible is a set of documents or accounts which has suffered from repeated transcriptions and translations. Granted.

But the Bible is more than that. It is the nearest thing which we have to an encyclopedia of those written memories which trickled through the time barrier established by the "flood." It is a perpetuated memory of those profound problems which beset mankind in his early days, even as now.

If we can manage to shake off the creeping paralysis called sophistication, and make a reinterpretation of the straightforward statements in the Bible, based on *reasonable postulates of space-life and space-intelligence,* we shall have gone very far toward a reconciliation of science and

religion. At the same time we will justify the biblical records in the light of modern rationality.

In striving to maintain the objective approach, I realize that I walk a tightrope of suspended judgments and opinions—at least for the moment. I look out upon a tumult of seething controversy with much the same feeling as a performer on a cable stretched above Niagara Falls. If I am inclined to abhor the notion of the Bible as a sacred substitute for an idol, or if I don't go along with scientists who turn purple at the mention of the word "Bible," it is because I don't intend to lose my balance and be dunked in the confusion.

There is a growing, profound suspicion that the UFO may be the greatest "missing link" or common denominator of all time, even though few authors or correspondents have pursued the speculation to a logical conclusion.

Without further lost motion, or over-building the case for UFO in space, let us examine the Bible for specific references to UFO phenomena. If we find such specific references, the Bible will have established its own case for the UFO.

Although we shall go into the question more intimately later on, what evidence *does* the Bible offer about UFO?

Mrs. Howard Lyndon Taylor, of Beverly Hills, California, has reminded me that many ministers are saying that the "last days" of biblical tradition are here. In a spirit of real and true research she has studied the Bible and has found some references which clearly indicate that the prophets and disciples knew of space activity. For example, Mrs. Taylor cites Revelations, chapter 21, verses 10 and 11:

> 10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of Heaven from God.
>
> 11. Having the glory of God: and her light was like unto a stone most precious; even like a jasper stone, clear as crystal.

This is typical of many references to entities or structures coming through the clouds, or descending from the vault of Heaven. The thirtieth verse of the twenty-fourth chapter of St. Matthew says:

> 30. And then it shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of Heaven, with power and great glory.

These short passages are quoted out of context, but their significance is even greater when considered against their proper background. This will be amply proven in the analysis of the thirteenth chapter of St. Mark.

And consider this from the Gospel according to St. Luke, 21:25:

> "And there shall be signs in the Sun, and in the Moon, and in the stars . . ."

Every word here is significant. For "Signs in the Sun," do we not have multitudes of sightings of UFO structures, by professional astronomers and amateurs alike?

"On the Moon"—an almost endless procession of "er-

ratic" events; so many, in fact, that it will be necessary to write a separate book to deal properly with them.

And "in the stars"? Well, there was Harrison's meandering widget of 1878. There are the moons of Mars, abruptly discovered at the same time. And there was the great red spot of Jupiter which suddenly appeared with terrific energy in 1877. Don't forget the nebulous bodies accompanying the great comet of 1882. They were detected by Barnard, Brooks and Schmidt while moving through space in formation. Add also the host of objects passing the sun and moon during the total eclipse of 1879, and the unmistakable UFO nearby. There were two UFO's seen by Watson and Swift at another total eclipse. There was the great shadow on the moon seen by Russell. There were the small objects seen and oriented by amateur astronomers in Chicago in 1954 and 1955, as well as the objects which the Air Force has commissioned Dr. Tombaugh to find, and which are believed to be circling the earth—*and artificial!* And the innumerable pairs of cigar-shaped structures seen for two days crossing the sun by astronomer Bonilla, from an observatory in Zacatecas, Mexico.

Surely neither you, nor my materialistic friend, nor yet the clergy, can require a more complete fulfillment of prediction?

I am not a Bible scholar, but I do know that there is not a place anywhere in that collection of documents where it is said, or even implied, that Man is the only creation of God to be endowed with soul and intelligence; nor do I remember any statement limiting the race of Man to the surface of the earth. On the contrary, there are many references to visitors of human-like characteristics coming from space. For instance, in Genesis 6 the "Sons of God"

are represented as arriving on earth and being so enamoured of the females of the human species that they interbred with them producing a race of giants. Such mixing is said to have occurred both before and after the "flood." A similar legend existed in the Andes Mountains. This alone is ample evidence that the space visitors, some of them at least, were sufficiently humanoid to be fertile when mated with earth women. Even the anthropoid apes are not that close.

I have suggested from time to time that the human race is as a flock of sheep, tended, carefully at times, and not so carefully at others, by a space-dwelling race. And who knows but that the "little green men" might not be mere sheep dogs, so to speak?

It is possible to arrive at this conclusion from a mass of circumstantial evidence to be found in all of the doings of mankind. The Bible clinches the argument with the words of Christ in St. John, chapter 10, verse 16, and those proximate:

> 16. And other sheep have I, which are not of this fold: Them also, I must bring, and they shall hear my voice, and there shall be one fold and one voice.

Clearly this is a divine indication of life and intelligence, if not of actually humanoid beings, elsewhere in the universe. Why have we found it desirable to obscure this indication, within the foggiest of mysticism? Why have we lost perspective to the point of postulating ethereal "heavens," which proven science has pushed out of our so-called physical world? How is it that, once off the track,

our theology wandered farther and farther afield? At what point did our Religion, or more precisely our Church, lose contact with reality? When and how did it become unrespectable to accept life and intelligence in the celestial vault around us—when the Bible so clearly intended that we should be aware of it?

But pause a moment . . . is all of this tragi-comedy the reprehensible fault of Religion? Certainly not! Of, then, the Church? Not entirely.

The organized religions have been backed into an untenable corner by the relentless *drive of Science toward truth in limited fields.* But Science itself has failed to recognize its own qualitative deficiencies. Drunk and arrogant with the self-satisfaction of having created a physical framework for a part of the material world—a framework capable of standing on its own foundations in the light of logic, rationality and mathematics—Science has overlooked its own greatest weakness.

The errors of Science, largely, are errors of omission rather than commission. For the greater part, Science is right—*as far as it goes.* Science's difficulty lies in its inability to recognize those domains in which it has yet to establish a framework or to extend the present one. I believe that the greatest singly outstanding example of this omission is Science's misunderstanding, or dogmatically blind ignorance of, space, and its senseless marriage to the idea that there is no life or intelligence in space, and no incarnate bodies except those attached to our little globe. In this regard, science has been more dogmatic than the Church.

I have often cited the example of the struggle undergone by honest scientists in trying to establish the arrival of

ordinary meteors from space. This was bitterly opposed at the very highest levels of Science for hundreds of years after we moved out of the "dark ages." The fight was raging at the beginning of the nineteenth century, and is not settled today, for Science still insists that no meteors fall, except for the conventional iron and stone ones. And the contemporary arguments against space-intelligence are qualitatively identical. Almost all of this unfortunate misunderstanding stems from our unbounded egotism in insisting that we, on this one sphere, are the sole intelligent creation of an omnipotent God.

Perhaps the strangest aspect of all in this so-called conflict is the fact that Science and Church have been making exactly the same mistake, each cloaking it in a different vocabulary. If Science will admit life and intelligence in space it will immediately establish a firm basis for the Church to claim a physical "Heaven" and a comprehensible intermediary between man and the Godhead. The idea is rational, plausible, and affords a common denominator to our spiritual problems.

The reader who has been interested in biblical references to UFO phenomena, will have noted that I have not referred to the more obvious items of UFO significance in the Bible. This is not an oversight. I have endeavored rather to bring in other statements which have been overlooked by previous researchers, but which are nonetheless significant. It is of more importance to show the breadth of scope in biblical hints and statements relative to UFO.

The most widely quoted and cited of those clearly direct statements is that of Ezekiel and the famous wheel. Let me repeat it here, word for word, for your convenience:

1. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened and I saw visions of God.

2. In the fifth day of the month, which was the fifth year of King Jehoiakim's captivity,

3. the word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.

4. And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire.

5. And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man;

6. And every one had four faces, and every one of them had four wings.

7. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass.

8. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings thus:

9. their wings were joined to one another; they turned not when they went; they went every one straight forward.

10. As for the likeness of their faces, they had the face of a man; and they four had the face of

a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

11. And their faces and their wings were separate above; two wings of every one were joined one to another, and two covered their bodies.

12. And they went every one straight forward: whither the spirit was to go, they went; they turned not when they went;

13. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches: the fire went up and down among them; and the fire was bright, and out of the fire went forth lightning.

14. And the living creatures ran and returned as the appearance of a flash of lightning.

15. Now as I beheld the living creatures, behold, one wheel upon the earth beside the living creatures, for each of the four faces thereof;

16. The appearance of the wheels and their work was like unto a beryl: and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

17. When they went, they went in their four directions: they turned not when they went.

18. As for their rims, they were high and dreadful; and they four had their rims full of eyes round about.

19. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20. Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

21. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels.

22. And over the head of the living creature there was a likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above.

23. And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies.

24. And when they went, I heard the noise of their wings like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings.

25. And there was a voice above the firmament that was over their heads; when they stood, they let down their wings.

26. And above the firmament that was over their heads was the likeness of a throne; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

27. And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upwards; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there

was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

The full interpretation of this astounding chapter must wait for a longer and more detailed study. Scientists, in attempting to "debunk" UFOlogy have belittled the UFO interpretation of Ezekiel's vision, and we must admit that it may be couched in symbolic language. Nevertheless, this remarkable description, in which the writer's awe and wonderment is so clearly reflected, is a composite presentation of UFO phenomena.

Almost equally quoted is the second chapter of II Kings, relating to the teleportation of Elijah. Consider verses 9, 10, and 11:

9. And it came to pass, when they were gone over, that Elijah said to Elisha, ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall come unto thee, but if not it shall not be so.

11. And it came to pass, as they went still on, and talked that, behold, there appeared a chariot of fire and horses of fire and parted them asunder; and Elijah went up by a whirlwind [power blast] into Heaven.

With this bit of food for thought, I turn to other matters. I would like to point out in passing that the stories of Ezekiel and Elijah are susceptible to interpretations equally lucid and revealing as the thirteenth chapter of St. Mark, which comprises the final section of this book. Let me state, however, that there are dozens of passages in the Bible which are beautifully lucid and indicative when presented against a rational background of an accepted space-life and space-intelligence. May I merely state my humble belief that a broad-minded and tolerant exposition, against such a background concept, will resolve many of our irritating frustrations and perplexities?

It has been our wont to attribute mysticism and symbolism to almost all parts of the Bible. We were forced into this misconduct by the encroachment of science, which claimed to abolish a "physical" Heaven and tangible deities and angels. Yet, the references to UFO-type phenomena in the Book are far too numerous to disregard. I am thinking, as one limited example, of the 18th Psalm and its description of a controlled storm. Let me quote (Psalms 18:7-16):

> 7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.
>
> 8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
>
> 9. He bowed the Heavens also, and came down: and darkness was under his feet.
>
> 10. And he rode upon a cherub, and did fly: yea he did fly upon the wings of the wind.

11. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12. At the brightness that was before him his thick clouds passed; hail stones and coals of fire.

13. The Lord also thundered in the heavens, and the Highest gave his voice: hail stones and coals of fire.

14. Yea, he sent out his arrows, and scattered them; and he sent out his lightnings and discomfited them.

15. Then the channels of the waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

16. He sent from above, he took me; he drew me out of many waters.

Although it is in poetic discourse, I have not seen a better description of one of those encroaching space-storms which bring ice, meteors, and destruction.

The storm which accompanied Ezekiel's complex UFO manifestation, was of this nature, but in addition we are reminded of the stories of the East Indian Pygmy religions. Their god, Puluga, is said to live in a stone house in the sky, with a green wife. When he is angry, or desires to visit earth for vengeance or other reasons he rides down in a violent storm, accompanied by turbulent phenomena of a devastating nature. The theme is identical and is fully recounted in a lengthy discussion of Pygmies and other "little people" in the forthcoming revelation of the antiquity of man in *The Expanding Case for the UFO.*

My comments will be brief. What terrestrial storm produces these phenomena? What meteorological disturbance deposits both hail stones and coals of fire? What atmospheric manifestations can create earthquakes? What *is* this *cherub* which is repeatedly cited as a vehicle in biblical literature? Is it a UFO? What earthly type of storm throws the waters out of their channels and discloses the "foundations of the world"? Was Atlantis involved in such a divine demonstration? Were some of the great unexplained craters, now scattered over the world, the result of such impingements of "hailstones" from space? What, but a UFO could carry out the act of verse 16?

THE GOSPEL ACCORDING TO ST. MARK: CHAPTER 13

1. And as he went out of the temple, one of his disciples saith unto him: Master, see what manner of stones and what buildings are here.

2. And Jesus said unto him? Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

3. And as he sat upon the Mount of Olives, over against

the temple, Peter and James and John and Andrew asked him privately:

4. Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them, began to say: Take heed lest any man deceive you.

6. For many shall come in my name, saying, I am Christ; and shall deceive many.

7. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be: but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the gospel must first be published among all nations.

11. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that ye speak: for it is not ye that speak but the Holy Ghost.

12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

14. But when ye shall see the abomination of desolation, spoken of by Daniel, the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains.

15. And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house:

16. And let him that is in the field not turn back again for him to take up his garment.

17. But woe unto them that are with child, and to them that give suck in those days.

18. And pray ye that your flight be not in the winter.

19. For in those days shall be affliction, such as was not from the beginning of the creation which God created until this time, neither shall be.

20. And except the Lord has shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he has shortened the days.

21. And then if any man shall say to you, Lo, here is Christ: or lo, he is there; believe him not:

22. For false Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if it were possible, even the elect.

23. But take ye heed: behold, I have foretold you all things.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25. And the stars of Heaven shall fall, and the powers that are in Heaven shall be shaken.

26. And then shall they see the Son of Man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect, from the four winds, from the uttermost part of the earth to the uttermost part of Heaven.

28. Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30. Verily I say unto you, that this generation shall not pass, till all these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away.

32. But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray; for ye know not when the time is.

34. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36. Lest coming suddenly he find you asleep.

37. And what I say unto you, I say unto all: Watch.

IMPERMANENCE OF MAN'S WORKS

1. *And as he went out of the temple, one of his disciples saith unto him: Master, see what manner of stones and what buildings are here.*

Of all the works resulting from intelligence, only the great stone structures have withstood the ravages of time to call themselves to our attention. We stand in awe before them. There is something inspiring about them. Not merely because of their massiveness, which is great, but for the eons of time which some of them have spanned: eons from the "beginnings." Beginnings about which we know so little and understand less.

These stones, as one walks among them, seem to breathe with the spirit of eternity. They defy the elements and

they defy time itself. Maybe they prove only that time is a mirage, a chimera—a figment of the limited mind of man. One feels that by laying hands on these huge rocks he becomes at one with infinity. In their massiveness and strength there seems a link with past and future, with space and power! From such contacts comes exultation for the spirit and relaxation for the body.

Is it then to be wondered that the disciples, even as more ordinary men, were impressed, and called the attention of Christ to the magnificent strength and permanence of the stones?

> 2. *And Jesus, answering him, said unto him: "Seest thou [notice] these great buildings? There shall not be left one stone upon another, that shall not be thrown down."*

And in these simple words, it is stated; the overwhelming omnipotence of God. Permanence—yes, but only until the days of the end . . . the judgements. Strength—yes, for the race of men; but not in the face of that power which created, and will destroy, the universe.

Permanence and strength—but only within a minuscule of what is called Infinity . . . for Man: inspiration; for Infinity: a whim.

Yet, in these stones is a purpose. How else are we to know of that surge of civilization which went before? A chasm of time has been bridged, and a mission served; if God now destroys, are *we* to question?

But, in the development of our theme, of the breadth and the depth of the phenomena of the UFO, we are forever making distinctions; splitting hairs; segregating and dividing. And even here we come to a parting. In the

simple statement of this second verse of St. Mark, Christ recognizes a schism. His was the perception and the vision to scan time in its endlessness and pierce the illusion it held for the ordinary man. But the power of ultimate creation and destruction was recognized by Him as something beyond His reach.

And so to man Christ represented a new category of intellect and control, and demonstrated one of those qualitative gaps between various intellectual levels of the universe, paralleling the gaps in the physical size of things. But it is debatable whether He was in final contact with ultimate power and cognizance.

The distinction may be greater. The power of Christ was over details and individuals. His were acts of specific nature. They were concrete and limited as to time and space, even as are the acts of man, although obviously of a higher order in every sense. Nevertheless the acts of Christ were simple in comparison with the acts of God. The acts of God, by contrast, are trends, not details. They are generalities, not units. The contrast to man is the contrast between will and basic law. Christ Himself was subject to the basic laws, of which He had so vastly greater knowledge and understanding than His disciples . . . or than we.

So, we are forced to recognize different levels of control —the difference between the capriciousness of free will and the ponderous magnificence of universal law—again we are compelled to draw a line. By his own repeated statements Christ had the power to see and foretell the "days of the ending," but lacked the power to alter them one iota in time, in space, or in quality. Christ's recognition of this gulf between His own power and that

of the infinite, is nowhere better stated than in verse number seven.

The great stone temples, and the tunnels and intramountain citadels of the "little people," defy time and the elements. But their defiance, in the end, like ours, is both futile and transitory. The difference, like so many other differences which we have found, is quantitative. The reason is not far to seek. The stones are, after all, but the works of man; they are the products of intelligence, but not of omniscience.

> 3. *And, as he sat upon the Mount of Olives, over against the temple, Peter and James, John and Andrew asked him privately:*

Why privately? Was there, even to these disciples, something so vast and awesome in Christ's vista of time, that it was not to be mentioned in public, perhaps not above a whisper?

> 4. *Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?*

These are questions which we are still asking today. What are the signs? Are the signs apparent today? Many wise people think so.

The evidences of wickedness alone are apparently not sufficient signs, for wickedness and moral laxity have been with us for a long time. Are there other signs, then, of which we should take heed?

Evidently there are; and Christ, looking down the corridors of time, saw them with an acuity sharper by far

than ours, higher, and certainly more dependable, and less erratic than the sensitivity of lesser seers. It had to be for Him to perceive these things. If the events which He saw are not actually harbingers of oncoming disaster, then at least they are markers or milestones of time. Whether or not they are a part of the sequence of cause and effect, which is our manner of thinking, they are beacons along the road—visible two thousand years ago to Jesus Christ, with clarity; but even now, to us, seen only vaguely as wraiths in a fog.

THE HOAXERS AND PRETENDERS

> 5. *And Jesus, answering them, began to speak: "Take heed lest any man deceive you."*
>
> 6. *For many shall come in my name, saying "I am Christ" and shall deceive many.*

Jesus Christ, with phenomenal foresight, perception and understanding, envisioned the deception, chicanery and hoaxing of our day. This dirty business must have preyed on His kindly and sensitive mind, for in this one chapter of St. Mark, alone, there are two separate and most urgent

warnings, to which are devoted four of the thirty-seven verses.

Again Christ demonstrated his ability to forecast disaster, this time in an intangible field: that of intellectual dishonesty; showing that the psychical has cosmic prognosticability, as well as does the physical. Those of us, today, who succumb to false prophets, in a time of human stress and the birth pangs of a quantum-expansion in human comprehension, cannot, at least, say that we were not warned. No clearer, nor more verifiable prophecy has ever been uttered on this faltering planet.

At no time since Christ's sojourn in the Middle East has there been more evidence of callous or flagrant disregard for man's intellectual obligation to man. Never has there been a more cruel exploitation of man's desire for divine guidance, nor more sinister self-seeking and self-aggrandizement.

Nowhere, in current human experience, is this more evident than in our groping for enlightenment in the most puzzling of all fields of knowledge—that of the mysterious UFO.

THE PORTENTS

7. *"And When ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be;—but the end shall not be yet."*

All of us know that a prediction of wars and rumors of wars has been a safe bet at any time since the days of Jesus. In fact, war, like ballgames, seems to be a popular diversion of our supposedly erudite species of earth's mammalia.

Yet, until within the life span of you and me, wars have been, comparatively, little but skirmishes in comparison with what now portends; and rumors have been but the constant agitation of jealous interests.

Times are changing. We have had several major wars within the past century—two within the lifetime of those whom we call "young people." The wars have increased in ferocity and destructiveness, especially the two most recent fracases. Today, we are faced with the certainty that another world war, backed by all the diabolical contrivances devised by Science in the subtle mazes of the arcanal fifth decimal place, will be of such brutal ruthlessness, that few will survive—and those few will be the unfortunates. In this, the twentieth century, another war *will* be Armageddon and a rumor of it may not be just playful kidding.

Now, we have conditions really worthy of the prophetic insight of the best of the ancient seers—even Jesus Christ Himself. At stake: not merely the fate of man, one of the numerically inferior groups of terrestrial fauna, but of the very planet itself—mountains, seas, *and* the massive, enduring stonework of the ages. All is poised.

Rumors? Are the ear-crushing detonations of thunder, rolling ahead of the tortuously driven black tempests, only rumors?

But . . . *"Be ye not troubled."*

Today, on the unheeding sidewalks of New York, we are more succinct: "Pay no attention—the worst is yet to come;" while in Washington, D.C., the drowsing bureaucrat is more subtle, and over the ponderously dignified entrance of the National Archives Building he has cunningly carved the caption: "The Past is Prologue," which a clever taxi-operator once dryly rendered into the current vernacular: "You ain't seen nothin' yet!"

Do you see any real difference?

And . . . *"for such things must needs be."*

Here is where Christ showed that He recognized the void between His own superior faculty and the level of the real, or basic, Godhead. He indicated that He had the prescience to see what is coming, as though the whole of the future history of man was spread before Him, but recognized that His control over that continuity was limited to certain types of phenomena, local both in time and space.

It is clear that Jesus was endowed with a talent or capacity much higher than our own, had a better knowledge and understanding of nature and its laws, and enjoyed a closer relationship to God. In spite of this there is more

than a mere hint that the difference between Man and Christ is quantitative, while the difference between either Man or Christ, on the one hand, and the Godhead on the other, is qualitative.

In saying that "such things," dreadful as they may be, must necessarily happen, Jesus recognized a more basic level of causality than was within His power to manipulate; and perhaps recognized the reason underlying it, to some extent. It seems that he could perform certain types of miracles, directed toward individuals, and limited types of phenomena, but was unable to modify major trends of a cosmic nature.

. . . *"but the end shall not be yet."*

This is simply prescience. This is indication that the dire events and conditions, contemplated as concomitant with wars and rumors of wars were clearly seen; but it was equally apparent that the final end will be further along in time. It is certainly not stated as to how much further along the end will be, but it is logically assumed that it is not far off, since these events are cited as harbingers of the final disaster.

To assume a complete chain of causality here is to oversimplify. While causality is more or less basic to our mundane type of thinking, there is something a little different here.

If we are driving along a country road and we come to a bridge over a stream, beyond which is Higgins' barn and house, we may know from previous travel, or from a map, or other signs, that around the next bend we will find Jones' barn and haystacks. But that does not mean that Higgins' farmstead was the cause of Jones' establishment. It is merely that the Higgins place is a visible landmark

and from association we know that the Jones place is nearby.

And so it may be with Jesus' forecast. From His intellectual vantage point He could see the sequences of time lined up into the far reaches, but even Jesus could not completely fathom nor analyze the causes. From a hilltop we might see both the Jones place and the Higgins farm, but the cause of their being located where they are might be obscure.

So Christ's affectionate prognostications were warnings of a friend and master, who could foresee, but could not prevent. He could ameliorate terror by removing some of the mysterious unknown, but He could not halt the trend. His sadness in contemplating the future of His flock is quite understandable.

> 8. *"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles. These are [but] the beginnings of sorrows."*

There can be little doubt that we have been within that era of wars and rumors of wars for some time. Obviously we are in a time of rising nationalism; and nations, or groups of nations, are lined up in opposing camps, on a scale not to be visualized by the ancient Hebrews to whom Christ addressed His warnings.

Christ must have had the psychic vision to encompass the activity of the entire earth—for such comprehension, as was His, could hardly have been limited to the immediate locale of Jerusalem. But it would have been as impossible to explain this to the disciples as to explain

the fourth dimension to us today. There was simply not the background of knowledge and understanding into which such explanations could have been absorbed.

Since we have always had nations rising against nations, there must have been something unusually prominent in Jesus' mind's eye, and now that we have the world pretty evenly divided into two armed and nervous camps, we can hardly expect to encounter anything any more emphatically noticeable, of this particular nature. So we can be fairly certain that today, and the past fifty years, constitute the times of wars and the rumors of wars.

But there is more. ". . . *there shall be earthquakes in divers places.*"

It may have been difficult for the older translators to convey the idea *behind* the word "earthquake" from one language to another. Christ may not have been able to make his meaning fully clear to Andrew, James, John and Peter, on account of vocabulary deficiencies. They must have known something of earthquakes, and comprehended something—but would they have comprehended a reference to the explosions of atom and hydrogen bombs? Hardly. So may we think, perhaps, that Christ was referring to something more striking than ordinary earthquakes, or that there are deficiencies in translation? That, possibly, the time-space penetration of His vision beheld the colossal, ground-shaking concussions of these bomb explosions? Surely these are comparable with earthquakes, and as we have bigger and better bombs, the gratifying resemblance will improve no doubt. I contemplate these atomic and thermo-nuclear devastations as being ". . . *earthquakes in divers places.*"

Even the "divers places" would have been incompre-

hensible to Jesus' listeners, whereas, to us they are obvious: Hiroshima, Nagasaki, Eniwetok, New Mexico, Siberia, Australia, . . . all "divers"; as good a word as any.

Bona fide earthquakes, as with wars and rumors of wars, are almost always with us. Small ones occur daily—sometimes many in a day. There is really nothing outstanding about earthquakes, as temporal landmarks. If Christ was not referring to a time of quakes ensuing from atomic explosions, then He must have been referring to a time of unusual, bona fide earthquake phenomena of such a pronounced nature that it could not be mistaken. If so, that time is not yet. In view of other contemporary happenings, it is more logical to think in terms of atomic detonations.

". . . there shall be famines and troubles . . ."

There have always been such; sometimes more, sometimes less. The peoples of certain regions are underfed for generations on end, as in India, China, or the Andean regions. Troubles are *always* with us. Who does not have them . . . ?

The tendency to famine is increasing, as the human race outgrows its abode, and destroys its agricultural heritage in the name of Progress. Although we of the United States have produced a wasteful local surplus of foods, there are great segments of humanity which do not eat regularly. Their number is probably increasing in spite of technological advances developed by some countries whose natural advantages or mechanical knowhow has led them to the vanity of thinking that they have a superior culture.

". . . these are [but] the beginnings of sorrows."

Jesus reiterates that the end is not yet. He implies that

things are to become steadily worse. The indications are that, while there are troubles aplenty, these are but curtain-raisers for more to come, and serve merely as danger signals.

The signals may have naught to do with cause, and may be purely coincidental; such was Jesus' broad perception.

PERSONAL TRAVAILS AND ADMONITIONS

> *"But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake for a testimony against them."*

Herein, Jesus shows that He *does* see the world-wide picture, and He cautions His flock to do what they can to take care of themselves and their own. In spite of His compassion, He realizes that He is powerless to halt the trend, or to divert the flood of woe from humanity in general. In this He shows certain wordly concern and affection for the Jewish clans of which He was physically a part. Again we see that differences between Him and

them were quantitative: a matter of degree rather than kind.

At this point we are close to the heart of the problem of whether the Jews were (and are) in fact the chosen people. Since it is unthinkable that there should not have been many races extant on earth at the time of Jesus, and since we do not have adequate evidence that all other races were attended by master-guardians such as Christ, it follows that there must have been some kind of selection exercised in the coming of Jesus to this particular group. It is something for further speculation.

The art or quality of prophecy cannot be denied. It is one of the phenomena which I have preferred to segregate as not being a part of the physical manifestations of UFO. At some point of our mental development we will eventually have to confront a blending of the physical and psychic, but I have considered that the problems of both, and especially in regard to UFO, can be more effectively handled separately in the earlier stages of analysis—if we can successfully and objectively make the necessary segregation of events and data. This is an uncertain and dangerous procedure, but thus far it has helped me in trying to arrive at rational hypotheses.

Here, in the wisdom and foresight of Jesus, we must approach the indefinite borderline closer than I would prefer. For our immediate purpose we can merely accept, as demonstrated, that Jesus Christ was endowed with the quality of prescience to a greater degree than any other being of whom we have first-hand knowledge. He seems to have had knowledge of the future, complete as to time and place, and including awareness of the more intangible elements such as morality, intelligence, feeling, perception

and racial consciousness. In other words, His was not the fragmentary and erratic prescience of (for example) Nostradamus, but rather the ability to project His psyche and personality into the environment of the future, and to get the actual feeling of it.

If we eventually effect a reconciliation between our presently accepted environment and the more broadly encompassing world of the UFO, this universality of mind is one of the basic things which will have to be a part of the integration. The psychic investigators are working toward that end from their own viewpoints and by their own selected methods. I will be content to stay, as much as possible, in the physical realm. I bring all this up at this juncture for two purposes: (1) to show that Jesus Christ did truly have this sixth sense; and (2) that since He was exact in so much, we must give careful thought to *all* that He is reported to have said.

The Jews *have* been delivered up to councils, both formal and informal; they *have* been selected as objects of brutality and beatings in many places, including the synagogues. For the sake of their religion, and their regard for Christ, they *have* been brought before rulers and kings, and their testimony, mute or otherwise, *has* been brought against them. This has been done sporadically throughout the two thousand years since Christ's words were spoken, but never to the extent of vindictive brutality such as we have seen in our own time. Thus we see yet another phase wherein a somewhat usual course of events has suddenly become intensified to a degree where it demands notice. This phase is the field of human emotions, which we call intangible, but which demonstrates its reality and its perceptibility to prophetic skill.

11. *"But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak; neither do ye premeditate; but whatsoever shall be given you in that hour, that ye speak, for it is not ye that speak, but the Holy (Spirit)."*

Can we, for Holy Ghost, or Holy Spirit, substitute the words "universal mind" or "super-mind"? Are our fettered minds not of, and a part of the mind of the cosmos?

Is this not an instance where intimate guidance and thoughtful tending are shown to come from a master group? It seems to promise help. It could come only through psychic channels. Does this not show that Jesus had insight into the relationship between man and his cosmic environment? Does it not prove that Jesus was a representative of the Masters and Mentors? Does it not indicate that, while Jesus recognized the inability of the Mentors to change the trend, He did, nevertheless, know that they could assist through something akin to telepathy, or the emergence of thought? Is this, then, a proven link between man and some superior group of entities?

Again Christ alleviates their anxiety somewhat by partially relieving them of responsibility in time of stress.

But Christ's penetration of the veil of time was not yet completed.

OMENS, MILESTONES AND BETRAYAL

10. *"And the Gospel must first be published among all nations."*

Certainly this, too, has been done. The words of the Holy Bible have been translated into all major languages and many dialects. There is not a nation anywhere on earth which does not have access to the profundities of Christ's word through the vehicle of its own language. The Bible is available in some seventy-eight countries and two hundred and seventy-eight languages, or more.

Another portent can be scratched off the list as having been established—in our time.

12. *"Now the brother shall betray the brother to death, and the father the son; and children shall rise up against parents and shall cause them to be put to death."*

No ordinary quality of prophecy could be expected to foretell details of this type. Here are intangibles, as we call them. Here are not the major physical cataclysms such as earthquakes, storms, meteoric invasions, sinking ships and burning cities. Here is contact of mind with mind across a void of 2,000 years. Or is it but the intra-connection of two parts of the same universal, timeless mind?

Here is perhaps the most penetrating of all examples of Jesus' foresight. Who could have suspected that the totalitarian regimes could have so debased the instincts of man that it would become a matter of almost religious ardor to betray one's dearest and nearest to false and filthy causes? Who could have believed that the oldest and most respected of human institutions—the Family—could be so rent and torn for political ends?

Nevertheless it is so. And another startling prediction of divine prophecy is come about—*in our own time.*

Perhaps any one of these forecasts could have been coincidental today. In making so many predictions, even though they are quite specific, any seer could expect some degree of fulfillment. But here is something different. Here is timing by the coincidence of *many* specific conditions. For the words of Jesus to become meaningful, all of these foreseen conditions had to come about at the same time. *And they have done so.* The time is now, and *we* are the occupants of that niche of time.

Up to this point, the prophecy is undeniably accurate. Almost all prophecies have to do with doom and disaster, but usually the "end of the world" has failed to come. It remains to be seen whether the remainder of this prophecy will materialize, or whether we can accurately interpret it so as to be warned.

> 13. *"And ye shall be hated of all men for my name's sake; but he that shall endure to the end, the same shall be saved."*

This verse seems to suppose some kind of final reconciliation and amalgamation of the Jews and the other races of men, towards the end of things as we know them.

It may, of course, be that only the remnants of the Jewish people will survive, as only remnants survived the previous universal cataclysm.

It does seem to be a fact that the Jews preserve a racial purity better than most, and may therefore have been one of the few pure strains filtered through the time-screen of the "flood." If this is true, and if it was their strain which discovered or invented space-flight in the previous wave of intellectual development; and if it was this people who were adrift in space-craft when the tempest struck; *then* the idea of the Jews being a chosen race does begin to be logical; and Jesus' concern for them, and His being placed among them by means not readily understood, becomes a matter of racial sympathy and cohesion. All of this, however, is a speculation.

DESTRUCTION OVERTAKES THE LAGGARD

14. *"But when ye shall see the abomination of desolation, spoken of by the prophet Daniel, standing where it ought not, (let him that readeth understand), then let them that be in Judea flee to the mountains."*

15. *"And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house;*

16. *"And let him that is in the field not turn back again for to take up his garment."*

Here is warning of a very specific kind. This is no vague premonition of danger developing over a period of time. Such unspecific premonitions have already been considered. Here is cold and blunt adjuration to get going; and don't look back! When a personality with the humanity and compassion of Jesus Christ tells His chosen people to take care of themselves, each unto himself, and not turn back to succor family or kin, He is clairvoyantly seeing something most dreadful and sudden. And the "something" is beyond *His* power to prevent.

And, what is this "abomination of desolation"?

It is, indeed, mentioned in the Book of Daniel, chapter 11, verse 31:

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Some readers will grasp the significance of this at once, and perhaps they are among the group indicated: . . . "let him that readeth understand . . ." At this point *we* do not wish to pause for analysis, for the story as told by Daniel is long and involved. It is spread through three chapters, for a total of seventy-nine verses. But I believe that *in our day* there *are* readers who understand; and

until our day that there was *no* reader who *could* understand.

For the moment let the dreadful thought stand. Suffice it to say that another and very phenomenal forewarning has been fulfilled, *in our time* . . . a prescience so fantastic that its very nature was incomprehensible only one generation ago. Is there, indeed, nothing remarkable in the fact that this one fell item, selected from a multitude, so registered with the Master Seer, Jesus Christ, that He credited it to another, named Daniel?

> 17. *"Woe unto them that are with child, and to them that give suck in those days."*
>
> 18. *"And pray ye that your flight be not in winter."*
>
> 19. *"For in those days shall be affliction, such as was not from the beginning of the creation which God created until this time, neither shall be."*

So . . . not only sudden, but devastating.

"Woe unto them that are with child . . ." Why? Why put the finger on these in particular? *". . . and to them that give suck."* Again, *why?* Is this especial condolence merely for those unfortunate enough to be partially immobile in a time of danger and terror? Or—does this indicate some shuddering premonition of the dreaded atomic fall-out?

"And pray ye that your flight be not in winter." Are we, then, faced with world-wide, almost total devastation, in which food, shelter, fire and clothing are lost, destroyed or abandoned? Panic? Stampede? Riot? Terror? Despair?

These warnings were not of a fanatic preaching doom and screaming fatalities for the sake of sensationalism or cash. These are sorrowful warnings from a kindly being who was concerned that mankind should not always live in tribulation; from one who preached kindness, goodwill, tolerance and forgiveness. This was not John, but Jesus; and Jesus did not harp on these disasters as a general thing. He was reminded, or made prescient of them, by looking at some massive stone structure, made by Man's intelligent effort, and which seemed to be the very personification of permanence. A strange contrast? A letdown? A disillusionment? Why tell us at all, if the telling was futile?

Am I jumping to unwarranted conclusions? I hope that I am. Yet—have they been merely inferences? "Wars . . . rumors . . . false prophets . . . troubles . . . families betrayed to the salt mines . . . famines . . . "earthquakes" . . . troubles, synagogues ravished, racial hatred . . . ? In our time? Inferences? Perhaps . . . perhaps . . . *". . . affliction, such as was not from the beginning of the creation."* Worse than the Flood? Worse than famines and pestilence? Worse than our incessant wars? Worse than that disaster which wiped out the "first wave"? Worse, or merely more widespread?

But it is clearly stated: worse than ever happened or ever will happen again. Not final and complete destruction then, but painfully close to it.

What affliction can be worse than what we know to have gone before? There are, of course, alternatives to the thought of atomic destruction. Many competent thinkers insist that the earth is perilously close to a time when the axis and poles of the earth shall shift, due to the mal-

distribution of water in the form of polar ice-caps. If this happens there will be disaster and cataclysm of incalculable proportions.

And we must not let ourselves be misled with thoughts of causality; especially we must not be led to believe irrevocably that our own moral degeneration will be the *cause* of the imminent debacle. The signs of our times may be but symbolic, and not causal.

The admonition to take to the mountains may have more than passing significance. Offhand, there seems little sense in asking a populace to flee to the mountains to escape the ravages of the hydrogen bomb. The fall-out and concussion would appear to be dangerous on both hill and dale. Can it be, then, that this warning to take to the highlands is a clue to the nature of the dire event? Certainly the tipping of the poles will produce floods, quakes, landslides, concussions, etc. The mountain tops might well, in some instances at least, receive a minimum of destruction.

There is another hint. The hydrogen bomb, if used, will scarcely give any warning at all, except maybe as to fall-out which might take a day or two to reach Judea. But a shift of the poles might give warning through genuine earthquakes, tremors, and major meteorological disturbances. In either case Jesus indicated that there might be time enough for an agile person to reach the mountains, and the hint is that comparative safety will be found there.

"*. . . the abomination of desolation standing where it ought not . . .*" The towering cloud of the atomic bomb is something "standing where it ought not." But then, so also is a shifting pole with its surrounding area of desolation. Of the two possibilities, Christ's prediction, terse though it may be, does, perhaps, slightly indicate the

geological or seismic spasm. But what did Daniel say about this abomination? Is his prophesy more specific? It may be. We shall consider it by and by.

HEAVENLY INTERVENTION

> 20. *"And, except that the Lord has shortened those days, no flesh should be saved: but for the elect's sake whom he has chosen, he has shortened the days."*

In this, also, there is some significance, if we but look for it. It seems clear that disaster will be so complete and all-inclusive that none can outlive it, unless "the days be shortened." Now, if the duration is shortened in one part of the earth, it most likely will be shortened in all. But, if in all, then others than the elite will also be preserved. So, some other mechanism must be sought. Christ is specific. He says that the days shall be shortened for the elect. Then must not the elect be removed from the influence of the "abomination of desolation"? What else will suffice for their singular preservation?

Removal? How? Merely to mountain tops? Are we to think then that the elect are merely those who run the fastest and longest? It doesn't seem likely. We are practi-

cally told, and rather bluntly, that the elect are those who are *selected.* And we are right back in *The Case for the UFO* where selection and segregation were collectively a *sine qua non* for identifying space-intelligence.

If the elect were selected, and if the "days" are shortened for them—then is it not obvious that the elect are to be removed from the danger zone? How removed? And to where? Mountain tops? They are already on mountain tops, if they have heeded the warnings. But—right there is the give-away. Mountain tops!

And in verse 27 maybe we have the answer.

"BE YE NOT DECEIVED"

> 21. *"And then if any man shall say to you Lo, here is Christ; or lo! He is there: believe him not."*
>
> 22. *"For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect."*

Again, Christ breaks into his warnings and exposition to plead with His wards against being taken in by charlatans, hoaxers, impostors and rogues. Twice in the same dia-

logue. For emphasis. And we have these too *in our time,* in quantity and concentration seldom if ever loosed upon us before. The proverbial congeries of trees are filled with them. They hobnob with the Masters and Mentors to a degree that reeks of impropriety, insolence and familiarity.

And do they *shew signs and wonders?* Need I ask? The signs are myriad and wonders multifarious, piebald and assorted. Pick your own hoaxer and inscribe your own roster of wonders—the best of you will scarcely keep pace, for, *in our own time,* another somewhat normal organ of the intellectual anatomy has run amok, and cancer-like, has assumed Gargantuan proportions.

Christ sought and exemplified sincerity and purity of purpose. Little amazement we have, then, at His being somewhat appalled by the knavery of the self-nominated prophets of a time which was then distant: *our time.*

Coincidence piles on coincidence . . . coincidence?

The timing of these varied forecasts is a remarkable thing. Let us consider the calendar. Suppose Christ had desired to state precisely when these events were to occur?

First of all, in the time of the Apostles, there was no "zero" year, or starting point for designating time. Only the Maya Indians, supposedly a direct colonial offspring of a great Maya race on the continent of Mu, had developed a zero, or starting point for a calendar. Today only the ingenious astronomers have devised a time-count comparable to that of the "ignorant" Maya. Long chronological counts, in the days of the Bible, were made by reciting interminable pedigrees and begettings. The somewhat workable idea of the B.C. and A.D. had not yet been developed. Christ might have said "two thousand years

hence," or "about twenty centuries hence" . . . but He didn't. Instead He cited a series of events which would occur more or less concomitantly.

Suppose an astronomer wishes to date a coming epoch without having to refer to a specific year, or span of years, on a numerical basis, for fear that the basis would be lost or misunderstood. He could, perhaps, say that so-and-so would happen when Jupiter was at this "right ascension" and at that "declination." But suppose the whole concept of stellar position measurement was changed or lost in the meanwhile? What then? Who would identify the position of Jupiter with *any* chronology?

But maybe the astronomer can do better. Suppose that he says so-and-so will come about when Jupiter, Saturn, Mars, Mercury and Venus are all together in the constellation of Virgo? Such a planetary conference could only happen once in thousands of years, and an epoch would be indisputably timed.

Timed—not dated. No calendar would be necessary. No zero year would be involved. Only the intellectually precocious and scientifically trained could *predict* the epoch in terms of calendar years. But the *man in the street* could recognize such a spectacular grouping of planets.

Further, such an assemblage would not take place without some warning. The planets would gather at the rendezvous in a deliberate and orderly manner, and as they approached the designated constellation, the more alert observers would see that something was happening. The gathering and subsequent dispersal would take an appreciable time. Again, we will indulge in hair-splitting. Such timing is accurate, but not precise. In other words the *era* is accurately determined, but the day and hour

thereof is not established with precision. There is a broad margin of uncertainty, but from the extreme perspective of two thousand years the apparent vast breadth shrinks and it is the accuracy and not the precision which becomes important. As we approach the "time" or "the days" our perspective changes and the margin of uncertainty widens in front of us—and then we may permit ourselves to be enticed into trying to establish a precision which does not exist in prophecy or in reality.

A yardstick seems to represent precision when used to measure something far off; but when we measure a dust mote, the yardstick is crudity. To our distant ancestors it was sufficient that these events were to be in our time, not theirs. If it is now apparent to us that the predicted time is at hand, we naturally try to measure the mote. It's *we and our children* who are imperiled.

Unfortunately, we are, thus far, unable to improve the precision, in spite of the frantic efforts of pyramidologists who completely misunderstand the purpose of their temple.

For the nonce weigh carefully all that you see and hear. Keep your own council.

> 23. *"But take ye heed: behold, I have foretold you all things."*

This is not quite accurate, for in the next few verses Christ tells more. But doubtless He does intend to convey that He is pulling no punches. In today's expressive phrasing it might have been: "Look, you people, pay attention for this is no joke. I am letting you have it straight, for I know what I am talking about."

Christ's confidence in His clairvoyance and prescience is

so casual and so naive that one *has* to accept it. His interest in aiding humanity and His eschewal of personal aggrandizement or profit are of childlike sincerity. His prophecies are so much more specific than those of the "doom preachers," that one gets the impression of intimate knowledge. This prophecy is not just another "You'd better be good or the bogie man will get you." This cosmic-chronological stew has meat and potatoes in it.

IN THE WAKE OF DISASTER

> 24. *"But in those days, after this tribulation, the Sun shall be darkened, and the Moon shall not give her light."*

This is clear indication that the calamitous events of the future—or our time?—are more than local. This is not something for Judea alone, nor for any other limited part of the earth. But it may be that the disturbance is of the earth alone, without respect to other members of the solar system, with the possible exception of the moon. There are a number of things that could happen to the earth which would cause the sun and moon to be darkened.

There are several phrases in verse 24, and all have

significance. For instance, ". . . *after that tribulation.*" After! The calamity comes first, with its ensuing tribulations and trials for man, and presumably for other animals also. This implies local origin—local, that is, in the sense that it will be terrestrial and not universal. For instance, a dense space-cloud, the like of which has darkened the earth from time to time in the past, could blot out a large portion of sunlight, simultaneously eclipsing the sun and moon. This would, if it persisted over a sufficiently long time, cause severe cold, starvation, affliction, etc. But the disaster has been forecast as coming suddenly, and as being of such a nature that the mountaintops are places of minimum danger, and the darkening is said to be coming *after* the debacle.

A vast meteor swarm might hit the earth, as has almost certainly happened before, and may have caused the cataclysm known as the "flood" by striking the western hemisphere in the general vicinity of the Gulf of Mexico. Such a disaster accompanied by cosmic clouds, would rain death, destruction and travail on vast areas, perhaps half the earth's surface, and its wake could cause enough havoc in the other half to leave it destitute. Such a catastrophe would doubtless raise inestimable clouds of dust and steam into the atmosphere, and this could blot out the sun and the moon *and* the stars—and this darkening would come *after* the main event. Similar results would follow from a vast man-made explosion which got out of hand. From either type of impact there would be an incalculable scattering of debris, tidal waves of water rushing over the land, with subsequent darkening of the whole sky by clouds. Even volcanic eruptions, on a scale much more gigantic than Krakatoa, could produce some such result.

So, merely from a study of the word "after" there is something to be learned. From this one word, establishing a sequence of events, it seems that we can conclude that the catastrophe will be terrestrial. Shifting of the poles, a tremendous barrage of meteors, unprecedented volcanic or tectonic activity, or a man-made explosion, can be admitted as possible causes. Of these, only the meteoric melee could be predicted mathematically, and for such a prediction much observational data would be needed. With Jesus' occult perception, no math is needed. He is describing the event and not the cause. Of the darkening of sun, moon, and stars.

> 25. *"And the stars of Heaven shall fall, and the powers that are in Heaven shall be shaken."*

There are two separate propositions here.

"And the stars of Heaven shall fall . . ." is clearly a description of a meteoric descent. If it is to come *after* the catacylsm, as the sequence of verses might indicate, there is much to be explained. It is not entirely necessary to assume this. The phrase may mean only that the stars may be darkened like the sun and moon, or this may be a merely descriptive supplement to the portrayal of the main event. On the face of things it does seem that a meteoric barrage is intended.

There is considerable evidence that such things have happened before, for there are many meteor-craters on the earth. The western hemisphere is particularly pitted with them; there are large ones scattered from northern Canada to at least central and south-central Mexico where they occur in large groups, if not actually in dozens. (I know of ten large ones in one group.) A case can be made

for the belief that the whole Gulf-Caribbean area owes its configuration to one vast meteoric onslaught, and the crater groups in nearby Mexico lend credence to the thought. In other words, this type of catastrophe is not without precedent.

The second part of verse 25 supports this idea. *"And the powers that are in Heaven shall be shaken . . ."* It is difficult to imagine a polar shift, a tectonic disaster, or even an atomic explosion as shaking the "powers that are in Heaven," even though "Heaven" might be construed as nearby. There is no air in space to carry the concussions of such an event to any region beyond the earth's atmosphere. Conceivably stones and debris might be blasted into space, and might reach these "powers," but it is unlikely. However, a very extensive swarm of meteors, of the over-all dimensions of a comet, would not only disturb all of the space around earth, but by their massiveness and number they might very well shake the powers that are in "Heaven." Some of the powers might even be destroyed.

For very possibly the powers that are in "Heaven" could be the parent UFO whose position in space was defined in *The Case for the UFO.* That position is part of the earth-moon binary system, and its nature and the reason for the UFO being there were fully described in that book. A meteor group of several hundred or several thousand miles in diameter might imperil the UFO in the gravitational neutral, and drive them from their permanent station. We believe that Jesus Christ (as you will see in the discussion of verse 26) was in some manner related to those space inhabitants, and may have been their agent or representative on earth. Certainly He had some of the attributes

of knowledge, insight and power which we have come to associate with UFO.

It is evident, we find, that a meteor encounter fulfills the conditions outlined by Jesus, and that the next most likely cause may be atomic explosions of some kind. This, the thirteenth chapter of St. Mark, seems to be one (at least) portion of the Holy Bible which can be accepted literally and at face value. Such acceptance poses less improbability than any other interpretation, and does fit in neatly with the postulates developed in my previous book.

Much of past skepticism regarding the validity of the Bible has sprung from the improbability of the events and forecasts recorded therein. The existence of space-intelligence, relatively near the earth, but yet away from it and in open space, and the probability of a super-race using navigable contrivances, fits all conditions which we have been able to attribute to UFO, and thus rationalizes scriptural events.

UFO—AND THE SON OF MAN

26. *"And then shall they see the Son of Man coming in the clouds, with great power and glory."*

To this writer, and for this book, this is one of the most important and significant verses in the thirteenth chapter of St. Mark, and in the entire Bible. There are few better references to UFO in the Bible or elsewhere.

The Son of Man . . . *Son of Man.* . . . All too often, this phrase in the Bible, and in other scriptural literature, has been interpreted as synonymous with "Son of God." Nothing could be further from the true meaning, at least the meaning in the thirteenth chapter of St. Mark.

This entire chapter must be taken literally. For centuries our people have wished that we could take the Holy Book at face value, and in many instances have been sadly torn between devout desire and the gnawing doubt of our logical minds. When we did accept literally, we often did it blindly and obtusely, shutting out much that should have been meaningful for us. We have never found an acceptable common denominator.

Son of Man . . . descendant of Man. Offspring of Man . . . branch of mankind.

Son of Man—racial lineage of Man. Something on a para-human level—but not on a level with the Godhead or God. Great, powerful, prescient, super-intelligent . . . but not of Divine Essence.

Heavenly power, heavenly intelligence . . . power and intelligence from above . . . power and intelligence from or beyond the clouds . . . Sun Gods.

"Power and Glory . . ." (Webster's New Collegiate Dictionary: *"Glory* . . . 4. Brilliancy, splendor; 5. Celestial bliss; 7. An emanation of light supposed to proceed from beings of peculiar sanctity; an aureole, nimbus or halo.")

"Coming in the clouds." Have you seen a better characterization of UFO?

Hitherto we have tried to imagine ethereal images, glowing, maybe transparent, appearing in flame, etc. We clothed the whole concept in as much of the mysterious as our minds would permit the conception to carry, and we tried to cover vagueness with high-sounding piety. Where a first-order improbability would have sufficed, we preferred to believe, or give lip service to, improbability of a far higher order. And we didn't make any distinction between the Godhead, or Divine Essence, which permeates and directs the entire universe, and any possible intermediate level of intellectuality which might lie between. We would acknowledge no gradations between us and the infinite. Whatever was above our own level, we were wont to consider as being at the omnipotent level of God.

The fallacy of such assumptions and reasoning should have been apparent to us from the beginning. With an endless gradation of intelligence below us, we should have recognized the discontinuity of our logic when we arrogated to our own meager intellect the highest development of brain and mind, second only to the Almighty Divinity. But such is the arrogance which is innate in the proud and the ignorant. Our selfish desire to be on the topmost pinnacle of that creation by the Godhead has been our undoing. The smug belief that the universe was created to be our special toy approaches the ultimate in asininity.

So, if we have UFO in space, and if the UFO and their characteristics require a more developed intelligence than ours, we are forced to recognize at least one level of mental competence beyond our own,—a level that is short, nevertheless, of godly scope.

Please do not misunderstand.

Here there is only one thing of importance: to find the truth. But, as this writer believes, we have overshot the mark in the quest for reality. By attempting to deify every psychic and intellectual level which we encounter above our own, we have blinded ourselves to the true extent of cosmic intelligence, which includes forms close to our own.

Many puzzling phenomena of past and present would fall into a logical pattern if, as a working hypothesis, we could—just for a little while—contemplate the possibility that there is another intelligent species around us and that the ratio of their intelligence to ours is comparable to the range of our own above that of the horse or the dog.

Science, Religion and—believe it or not—common sense have all bogged down in the same rut. In many fields of study and research we have come against a sort of wall. Nowhere is this better illustrated than in the obtuseness of archaeology, paleontology, geology, ethnology, and even astronomy in establishing the age of human intellectual accomplishment on this planet, the third from the sun. A book could be written on this type of short-sightedness. It is, perhaps, not too reprehensible that we have been so blind, because it is due to the racial immaturity of this second generation of mankind, more than to malevolence or spleen . . . but it *is* lamentable.

Second generation? We are going to have something more to say about that. It has been a subject for several students and philosophers. Science has, shall we say, ignored it? Second generation. It may be third, fourth or fifth, I don't know. But second is good enough for this book, for in any case we are on the periphery of man's qualitative knowledge of himself and his world.

RESCUE BY UFO

27. *"And then shall he send his angels, and shall gather together his elect from the four winds; from the uttermost parts of the earth, to the uttermost part of Heaven."*

Shall we paraphrase it a bit? (Such as combining verses 26 and 27.)

"The great shining and powerful mother-ship will appear among the clouds and the Master will dispatch his assistants in smaller craft, and will gather from all parts of the earth those who have survived the brunt of the cataclysm and have reached temporary places of safety, and particularly those whom the Shepherd Race deems suitable for the propagation and resurgence of humanity in a new racial generation, and these will be taken to live for awhile in the celestial regions where are the homes of the UFO in space."

There isn't much more to say, is there?

That is, if we are ready to accept that there is a mentor or shepherd group of entities occupying the reaches of space around the earth-moon system. Still, we cannot absorb this without doing some digesting.

We can understand and rationalize angels with little difficulty. They are couriers or representatives or messengers. They are perhaps citizens of greater than average

standing and ability in the space-community: entities worthy of responsibility, who can exercise judgment and execute orders. The thing which bothers us still, however, is the fact that we seem to have seen some of these angels, or at least objects which may be such, and these have been manifest in an astonishing number of types, shapes and natures. If *all* of the types and shapes are intelligently directed, or innately intelligent, our problem remains complex. I believe, at the moment, that we simply have to accept that they are here, and then later, we must try to study them and classify the types and maybe arrive at some understanding of why there is such a variety. I might add, for the value this may have, that it is quite possible that these entities are of varying grades or types, for the performance of specific tasks, in much the same way that our own explorers have had to depend upon animals of various types for specific purposes.

In a time of world-wide disaster, there is no ordinary means by which we can visualize how the elect or anybody else can be assembled from the four winds and from the uttermost expanse of the earth. We have been told rather plainly that lowlands will be inundated, or at least made uninhabitable; and there will be desolation; and that the elite will probably be on mountaintops. They cannot be rescued by anything but flying machines or apparatuses of some kind, and airplanes will have been largely destroyed. Also, airplanes cannot navigate space, and definitely the "Son of Man" shall come from space. "From the four winds and from the uttermost parts of the earth" certainly cannot be accomplished in the short time allowed, nor under the circumstances as foretold, except by means of craft or vehicles capable of flitting

quickly from highland to highland. Even without any reference to "Heaven," there is nothing short of space-craft, or some kind of UFO, that will fill the bill.

But there *is* a reference to Heaven, *and* in the same sentence.

These selected refugees are to be taken to the "uttermost" part of Heaven. Surely Jesus Christ was not given over to exaggeration and flamboyant language, just for the sake of sensationalism? Why didn't He just say "Heaven" and not stress the adjective "uttermost"?

Uttermost parts of the earth are something *we* can easily visualize, for if the only remnants of a shuddering and shivering humanity are on mountaintops they are indeed scattered to the uttermost parts of the earth. The description is graphic and understandable. But how was mundane Man, in the person of four disciples, expected to understand a reference to the distant reaches of Heaven, when he did not even comprehend the first thing about what Heaven might really be? Wasn't Christ simply emphasizing the tremendous distances involved, as compared to the few miles of travel needed to encompass all the world's surface as known in the ancient times of the disciples?

And, do we not have to readjust our concept of Heaven, at least partially? Haven't we become a little too mystical in our use of the word? Haven't we come to a point where we have changed the original meaning? Does "Heaven" *have* to be the abode of the supreme Deity: Godhead or Divine Essence? The dictionary has several definitions of this important word. In the days of the apostles the word undoubtedly meant "regions overhead," "sky," etc., as well as the abode of God and of the souls of the dead. Here is another of the many, many examples of double

and multiple meanings for common words which have caused confusion. We must make careful distinction, and also bear in mind that the two meanings of "Heaven" may at times, even in the 27th verse, thirteenth chapter of St. Mark, refer to physically the same place or region. When the word "Heaven" is, and has been, used to designate the abode of the Deity, we have been completely at a loss to give it physical meaning.

From the inception of the word "Heaven" it has meant a region "overhead," beyond the clouds. As we grew to better understanding of the clouds and their height in the atmosphere, we pushed "Heaven" further away from the surface of the earth. In the times of Christ any height beyond the clouds was as impressive as infinity. And always the idea was of something "above." But man enlarged his knowledge of the world and its environment. The world was round, not flat; the concept of "up" and "down" underwent a very radical change. With this change came an increasing difficulty in the rationalization of "Heaven" as a physical place.

This scientific revelation of the spheroidal condition of the earth and the newer understanding of the earth's movements in space did a great deal to discourage learned men from believing in "Heaven" as a tangible entity. With the skepticism born of knowledge and backed by logic, "Heaven" became somewhat discredited and with it many other characteristics and qualities of religion and faith.

When man became aware that the earth was not only spherical, but that it was spinning very rapidly on its axis, he reached a mental impasse. The concept of "Heaven" at the beginning of the Renaissance, in the light of what

science considered, as it still largely does, to be its firm knowledge, became almost incompatible with proven (but incomplete) scientific data. The word "up" and with it the word "above" became meaningless, except for the atmospheric region immediately adjacent to the spherical surface of the earth.

And worse yet, if "Heaven" wasn't there, there was equally no place in sight where it possibly *could* be. The latest and largest telescopes have made that situation worse, rather than better. "Heaven" as a physical place, became an untenable notion, and the priesthood, if they were to maintain their sanity and uphold their dogma, had to remain ignorant of the physical world; and as pressure increased from independent thinkers, they had to deny Science. Science was equally embarrassed, and *it* had to deny the very basis of Religion, or reject its own proven data.

Science attacked with facts and figures. The Church, hard-pressed, had but one defensive weapon in sight—mysticism. "Heaven"—and with it God and the Angels—became ethereal, intangible, unlocatable and mandatorily to be accepted on "faith." Science denied "Heaven" forthrightly. Church contended for its existence but could not describe or locate it rationally. Both Science and the Church, in their acrimonious debate, lost sight of what should be their common goal—the endless, undeviating quest for truth. Common sense became lost in the shuffle.

The result has been a compounded confusion.

Not that there have not been honest investigators and competent seers. There have been. And there is a snowballing of evidence to show that the universe does not

thrive on bread alone. The realm of the whole mind surpasses the realm of the brain; and the realm of the mind and of the spirit is the realm of noumena whose nature is as obscure as their reality is certain.

More power to those who honestly pursue such paths of research. We shall be happy if we can but establish a base which puts the phenomena of physical science in a position of reconciliation with the noumena of the intellect. It does appear that such are the only conduits or nerve-lines of communication to the Divine Essence or Godhead if, in truth, any exist. If they become, in fact as well as in hope and hypothesis, the media for revealing other orders of existence, in other planes and other dimensions, then so much the better; for in all of this speculation we are on the borderland of qualitative knowledge.

If these two opposing approaches to the basic reality of the natural world are to reach a common basis of knowledge and understanding, we will have to find one or more common denominators. The concept of intelligence in space could explain a very large percentage of events and conditions which have puzzled mankind for millennia. In this way space-intelligence and space-craft operated by such intelligence become the common denominator for innumerable anomalous and refractory matters which are of everyday observation by everybody.

Much of the frustration of both Science and Church has sprung from a lack of appreciation of this unknown field. Science has denied the existence of the psychic and the occult, while the Church has denied a part and distorted the remainder for its own ends. Much of what has been called revelation has come through psychic channels, and

we must accept as part of our working hypothesis the existence of these para-psychological media of communication.

Almost without doubt Christ had such communication with the Masters in "Heaven." Likewise other prophets. Ultimately these mental and psychic noumena may be integrated and assimilated into our "physical" explanations of the Universe about us.

In passing, let it be stated that seers and prophets, such as are quoted and written about in the Bible, would be considered crackpots today and reckoned insane. Both Church and Science would reject them. Yet we are asked by the Church to swallow every word of the Bible, written 2,000 years ago, as being inspired and ultimate truth.

Peculiarly enough, Science rejects everything recorded more than one or two generations ago as being inaccurate, distorted, illusionary or outrightly false.

Both are wrong.

YOU AND THE FIG TREE— THE TIME

28. *"Now learn a parable of the fig tree: When her branch is yet tender, and putting forth leaves, ye know that summer is near:"*

29. *"So, ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the door."*

Designating a time of the future, even by establishing it in relationship to the coincidence of a number of other occurrences is a simple short-cut to chronology. It eliminates the need for an intricate calendar. It indicates warnings and danger signals. But it does not permit the long-range forecasting of specific dates or epochs. Christ, however, is firm in His instruction. He reiterates His explanations. As sure, He says, as summer follows the springtime activity of the tree's enfoliation, will disaster and desolation follow the portents which He has outlined.

But the disaster may not be the result of the portents, any more than the summer is caused by the budding fig leaf.

Having carefully sketched the grouping of events and conditions which will herald the coming storm, Christ is most emphatic that the disaster will follow immediately. We do not know how immediately this is. Jesus says the disaster will be even "at the doors." It is still unclear to us.

From the chronological perspective of twenty centuries, something fifty years distant might appear to be "at the door." Precision, accuracy, yardstick—we do not know. In cosmic time-counts a hundred years is as nothing. But Jesus was talking to men, and to men a life span is quite a long time. Therefore, it is not unreasonable to believe that when He said "at the doors" He was referring to a span of a few years, or at most several years.

The coincident grouping of events, if we are correct, has taken a number of years, perhaps decades to develop.

The imminence of the cataclysm may be measurable on a comparable scale or on a shorter one. "Even at the doors" may mean tomorrow, or this afternoon. It may mean next month or next year—perhaps ten years from now; but it almost certainly does not mean one hundred years from now, and perhaps not even fifty.

There are no current signs or tremors of the earth to indicate immediate shifting of the poles. A mass having the size and inertia of the earth does not likely make such a shift instantaneously, and since no physical disturbance of more than ordinary nature has shaken our seismographs, we may better look elsewhere for anything "at the doors."

If there is a dearth of physical tremors, there is certainly no scarcity of ripples and reverberations within the social order. Instability, uncertainty, fearfulness, vacillation, and dread are the norm of our time. May we then suspect that disaster will be more likely to come from a sudden break or fault within the structure of human society?

There is, of course, the possibility of material onslaught from space in the form of wayward meteors or comets, solar explosions, etc. These could and probably would come without warning, so we are not in a position to discuss them except as possibilities.

But something emanating from the acts of humanity can be foreseen. The conditions are ripe. The portents are here. And man has the means at hand to devastate the earth in the twinkling of an eye. The powder keg is filled. Is the fuse lit? And if so, how long is it?

At the doors, verily!

> 30. *"Verily I say unto you, that this generation shall not pass till all these things are done."*

This verse may shed a bit of light on the closeness of the impending debacle—once we have agreed that the portents are all assembled. There are two interpretations which can be placed on *"this generation shall not pass."*

First we have to consider *"this."* By "this" generation, did Christ mean the generation of men to whom He was speaking—in the ordinary sense of the normal span of time from one begetting to another? Did He mean "this" *generation in which all of those portents appear,* and again refer to a normal span of time which is the average difference in age between father and son? Or . . . did Christ mean by "generation" a generation on a racial scale?

By generation on a racial scale we understand something vastly different from one father-son cycle. If a racial generation was intended, then we are indeed looking at history on a world-time scale.

What is a racial generation? Is it something about which we have never heard or given thought?

First of all we have to make some distinction about what is "race." Are we speaking only of a geneological race—Jews, Pygmies, or Andean Indians? Or are we referring to the entire human species? The distinction is very important to us.

The "races of Man" come and go. We seldom think of the rebirth of the entire race of *mankind.* And let us not confuse nationality with race, as is sometimes done in today's loose usage of words. The Chinese and the Japanese, to a large degree, may be considered as both races and nationalities. The Negroes are a race. The Jews are a race, although not as distinct, for example, as the Negroes. But

who can speak of a generation within any one of these or similar groups?

By racial generation, then, do we not mean the entire human race? I believe we must. If this is so, then the human race became practically extinct at the time of some particular catastrophe, or more than one, of the past: the "flood" or something which destroyed most of what was on the surface of the earth. Remnants were saved. Scattered families (seed only) lived through the horror, and it is very probable that some of today's races have been built up from such small surviving units. This would constitute a regeneration or rebirth. Such being the case, we are of at least the second generation, and Christ *could* have meant that this impending disaster would happen before our present racial generation passed out of existence. There is nothing said which would prevent the holocaust from being the device for wiping out our "generation." Christ merely said that this generation shall not pass before this event.

Such a prediction is pretty vague and it stretches our powers of definition and imagination somewhat. It is easier to think that Christ, in saying *"this* generation" referred to "this" generation which witnesses the coalition of omens and portents as outlined in His prophecy.

". . . this generation shall not pass until all these things happen . . ." may very well then refer to today, and to us.

If it does, we haven't much time left.

Some of my correspondents think we do not have any. They say that man has already destroyed himself and it's all over but the shouting. I am not *that* pessimistic, but I do think that the time may very well be shorter than we think. These ominous conditions have been with us for a

number of years. If disaster is to come to us before "this" generation has passed, then it is certainly not far off. It *is* at the door.

For statistical purposes a "generation" may be considered a cycle of about twenty-five to thirty years. As Man's life span is gradually lengthened, by the application of sanitation and medical science, the "statistical" generation lengthens somewhat. In Jesus' time it was shorter than now—less than twenty years. In some Middle East countries even today total life-expectancy on the average is little more than thirty-five years.

When did this foreboding concatenation of malignancies finally assemble and reach a magnitude such as to become unmistakable?

A review of history cannot easily fail to place this culmination at the postwar period. Post-World War II, that is. It might even be pinpointed as at the end of that war, or even within the war period. However, certain evil elements were still in the ascendant throughout the war and after. Exact dating is difficult, but, when we are thinking in cosmic cycles, a decade of years is a short time. It does seem rational today to say that this portentous era coincides closely with the ten postwar years: 1946-1955.

If that is correct, and if we have a margin of about a generation in which to anticipate destruction, then we can say roughly that something should be expected within a thirty-year period starting sometime during the postwar decade. Should we say then, between 1950 and 1980?

Maybe now, you will tell me that we did not require Christ's foresight to glimpse disaster, for it is self-evident in the nature of our times. Perhaps you are right. If so, it is perhaps to our credit that we can sense it.

But, mostly, this is all a matter of speculation. There have been prophets of doom for thousands of years. Their foresight, if it was such, was erratic and nothing much happened. I do not wish to be in the doom-predicting category. I have merely followed through a line of logical thought, based on the assumption that Christ was truly prescient and that He was accurately reported. There does not seem to be much that I could do to prevent a disaster of cosmic origin; nor could anyone else for that matter.

"KNOWETH NO MAN—BUT THE FATHER"

31. *"Heaven and earth shall pass away; but my words shall not pass away."*

"Heaven and earth shall pass away . . ." Or—earth and *Heaven,* shall pass away.

Let us back away from that phrase until we can obtain a perspective view of it. We have heretofore considered Heaven as being eternal. Scientists, even, have at times looked upon the earth as being everlasting—an obvious fallacy. Maybe that was because we do not understand the nature of time. Maybe Jesus Christ was merely being

emphatic. There has been little reason to think otherwise. A comparison of the soundness of His words and the permanency of their meaning with the solidity and duration of the earth and Heaven can be understood as a rhetorical device to achieve emphasis. If so, might not Christ's words appear to have a taint of boasting? But maybe there is more involved than that.

We know the earth is somewhat transitory. It has lasted a long time and may endure a lot longer—but not forever. We have considered Heaven in another category, and our minds have tried to reconcile an eternally lasting Heaven with an unstable universe. We may have confused *two "Heavens."*

"Earth and Heaven *shall* pass away . . ." Christ did not say *"May* pass away." He said *"shall"* pass away. If we are to accept this chapter at face value, we cannot do otherwise with the thirty-first verse. In other words, Christ meant that neither "Heaven nor Earth" is permanent.

Again, what kind of "Heaven" was Christ talking about? Doesn't it appear that *this* "Heaven" was something associated with the earth? Isn't the sense of this remark that "Heaven *and* Earth" might pass away together? And, if so, then doesn't it follow that "Heaven" and "Earth" are something more or less isolated and associated in the universe—two parts of the same isolated system, perhaps? Heaven, then, is the space immediately around the earth, perhaps encompassing the earth-moon system. By "immediately around the earth" we mean within 100,000 to 300,000 miles, and not merely the atmospheric, stratospheric or ionospheric levels continuous to the earth itself.

If "Heaven" is to be considered non-permanent, so classed with the earth, then certainly we must prepare to

ponder at least two distinct "Heavens," or types of "Heaven." It is not my intent to try to challenge anyone in his concept of an everlasting Heaven, which may be the home of God and the Divine Essence, and perhaps of those souls which have departed from the carnate body.

I am making some new definitions and drawing some fine distinctions in the various meanings of certain words, and I am showing that we must be constantly on the alert for two or more meanings of the same word. Sometimes we may have half a dozen. For example, in *The Case for the UFO,* we found that we could not consider "rain" and "falling water" as being always synonymous.

In much the same manner, I am asking you to give consideration to two or more "Heavens." I desire you to accept the possibility that one "Heaven" is a realm of space in and around the earth-moon binary system, and which is sparsely inhabited by UFO and by one or more races of super-intelligence. I hope that you will be hospitable to the idea that Jesus Christ may have come from this "Heaven" as a representative of a higher or more advanced race—as a Mentor of mankind, under the sponsorship of God, or at least of a Being as much higher than Himself as He was above mortal man. Beyond that, either spatially, temporally, or in the sense of ultra-dimensionality, lies the real and basic Heaven: the traditional Heaven and the Heaven of the Church. I merely draw attention to a confusion of terms, arising from the limited vocabularies and knowledge of two thousand years ago, as I have already explained.

> 32. *"But of that day and that hour, knoweth no man: not, the Angels which are in Heaven; neither the Son; but the Father."*

Again, we have a clear-cut distinction. Most clearly, the Father is set apart from Man, from Angels, from what Christ calls Heaven, and from the Son. This is not hair-splitting discrimination, such as may be indulged in by over-meticulous scientists or the quibbling, dogma-ridden theologians. This is categorical, qualitative segregation of concepts, distinguishing one order of existence from another. The Father here, as stated by Christ Himself, is from a higher order of entity and intellectuality.

Here, we have a clear distinction of that omniscience which is of God; but not of man, nor the Mentors of man, who come from the "space-Heaven" of the solar system or, more particularly, of the earth-moon binary system. Omniscience is of God, but not of Christ; and this is by Christ's own statement.

It is far from my thinking or intention to suggest that we are any closer to an understanding of God, the Godhead, or the intrinsic Divine Essence than we were before we started. It is only my hope that we can clarify our thoughts and reconcile our position vis-à-vis that level of cognizance and percipience which is immediately superior to us and is between us and the Godhead. Once we have schooled ourselves to recognize that we are surrounded by a superiority of this kind, we will be ready for the quantum-expansion theory of human apperception which seems to be so imminent today.

Can we achieve that mental augmentation before the *"abomination of desolation"* knocks us out?

Never has man been so near two extremes of positive and negative potential: self-destruction on the one front and the cosmic maturity of his wisdom on the other. May

the race be to the deserving, and would that I be among them.

Verse 32, like many others, makes a distinction between the powers, and therefore the nature of our adjacent "space-Heaven" and the abode of the Divine Godhead. This division is one of the most important elements of the Holy Bible. If it is once fully understood, the human race will be in a position to forge ahead as never before. Then will our spiritual and cultural growth catch up with our phenomenal scientific development of the past several decades. Without that growth we seem headed irrevocably toward self-destruction.

In stating that none but God the Father Himself knows exactly the day and the hour in which destruction will strike, Christ has shown that, even His superior clairvoyance falls short of completeness and certainty. His prediction is more qualitative than quantitative. This is a characteristic of almost all prognostication, particularly when long periods of time are involved. It is one thing to say that an event will occur tomorrow at 3:15 P.M., and another thing to try to predict that a similar event will take place at 3:15 P.M. on St. Swithin's Day of the next year in which we have two total eclipses of the sun. It is something yet again to say that something *will* happen at 3:15 P.M. on Thursday, two thousand years hence.

33. *"Take ye heed; watch and pray; for ye know not when the time is."*

Verse 33, is largely reiteration and emphasis. It appears to be a manner of stating that even the power of clairvoyance cannot be fully successful in penetrating the veil concealing an event of this type. There is an inference that

timing is a determining factor, and that the Divine Essence may possibly deviate from its normal statistical pattern for governing the universe, so that, this "event" may be timed in a special manner. It is a certainty that Christ recognized herein a distinction between His own super-ability and the competence of a dominant and controlling rationality having an entirely different order than His.

We use the word "event" in its philosophical sense, as being an entity in time-space or fourth-dimensional existence. Our concept would place Christ with us, in a three-dimensional realm, although vastly superior and more advanced.

SON OF MAN—HIS UFO

> 34. *"For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch."*

Verse 34 is one of the most important positive statements which has ever been made in support of *The Case for the UFO*. We have already had occasions to discuss the true

nature of the *Son of Man;* but here we have a statement about the Son of Man which is revealing. Its interpretation may be rather astounding to those who are not already familiar with our working hypothesis that mankind developed space-flight before the "flood"; and that some segment of the race took to space in space-ships prior to that disaster. ". . . *the Son of Man is as a man taking a far journey . . .*"

Any racial offshoot of mankind can be variously described as offspring, progeny, posterity, descendant, heir, branch, lineage, filiation, spawn, child, or even as chips off the old block! Christ and the scriptural chroniclers have chosen to say "son" or "Son of Man."

There has been altogether too much confusion between two terms which should and do mean different things: "Son of Man" and "Son of God." To speak of the "Son of God" in anything approaching a literal sense, is to hyperbolize at best. To speak of the "Son of Man" is rational and natural.

There is much to show that Jesus was speaking literally when he used the term "Son of Man." Confusion has arisen in translation from ancient Hebrew and Aramaic. We have thus far found the thirteenth chapter of St. Mark to be acceptable in a literal sense. Let's stick with it to the end.

I have previously suggested that there were two possible origins for the great space-craft inhabiting the vicinity of the gravitational neutral. One was specific and logical, while the other was both vague and improbable. One was not unreasonably improbable; the other was improbability of a high order. One postulation called for a race of superbly intelligent men to have built space-craft in the

eons of man's occupation of earth before the "flood"; the other called for origin in far-away space, on planets outside our range, within the spheres of influence of immeasurably remote suns.

". . . the Son of Man *is* as a man taking a far journey . . ." In other words, the "son of man" was away from home in the times of Jesus Christ. And Jesus Christ said that the "Son of Man" was coming home—sometime. But as to "when," "knoweth *no man* . . ."

In verse 32, the "Father" was placed in a different category from the "Son." For the one: omniscience; for the other: superior-intelligence. A distinction.

The reality and nature of the "Son of Man" may previously have been debatable, but in the combination of verses 32 and 34, there is complete harmony, and moreover there is definition and description. In these two verses there is much of description for those who have the common denominator of a sound working hypothesis—but without some established base of rationality, the reader flounders . . . for 2,000 years, maybe.

These verses become significant against the hypothesis that man, as an intelligent race, developed an ancient civilization before the cataclysmic flood, and that he originated space-flight through either accident or through long and exhaustive scientific research.

". . . *who has left his house* . . ." Consider the limited lives of the apostles and their lack of knowledge of geography, not to speak of their having no conception at all of the shape of the earth nor its place in the universe. Can you not see that some things could only be told to them as allegory and parable? How would *you* have told those devoted but ignorant folk that a race of men formerly

living on the earth had gone on a long trip into space, *perhaps* to other worlds?

". . . left his house. . . ." Left his domicile; left his abode; left his home; homestead; habitation; tent. If the original Hebrew or Aramaic had said any one of these, how would *you* have translated it? And more important, if you lacked the concept of UFO and their circumambient existence, how would you have understood it? But if the "Son of Man" was a group concept and not an individual one, and if home was not a shack or castle, but the earth as a whole, do we not have to readjust our thinking?

". . . *gave authority to his servants* . . ." Perhaps a better interpretation would be responsibility, or the obligation to carry on the day-by-day operations as best they could. Certainly the best of us are more or less in such a position in these times . . . and the times since and before Christ.

". . . *and to every man his work* . . ." To every man his assignment. If only it was as clear and simple as that, to us. We do seem to have responsibilities and work. But the specific assignment is often difficult for us to find. How many of us go all the way through life without "finding ourselves"? Is it, perhaps, that the Son of Man has gone over-long from his house? Were assignments, and the means of determining them, lost in a previous cataclysm—the "flood," perhaps?

". . . *and commanded the porter to watch* . . ." To be on guard. To protect the estate from vandals, rogues and scoundrels. There *are* some watchers today. But, unfortunately, not many among the vast and aggressive group of "go-getters" who are the idols of our times. And they are not among the impostors and self-seekers. And not among

the prosperity-drunk workers with a bent for entertainment and a "good time." Of those we have enough and to spare.

Watch . . . for the Master's return, as well as for marauders.

PROPHECY COMPLETE

35. *"Watch ye, for ye know not when the Master of the house cometh—at even, or at midnight; or at the cock crowing; or in the morning."*

Do not be caught off guard. Do not be caught shirking your duties. Do not be drowsy or indifferent. Maintain a state of alertness. Do not disregard the signs of the times. Dust clouds in the distance may portend the arrival of the Four Horsemen of the Apocalypse. Watch:

36. *"For, lest coming suddenly, he find you sleeping."*

And Jesus has said that the Master will return to His house when the going becomes toughest, when disaster has struck.

But we were given work, responsibility, assignment. We

were commissioned to do more than merely watch to see that the Master did not find us loafing. We were told that for which to watch. We were told something of how to protect ourselves and our heritage. We have more than hints as to our conduct. We were told of the signs which would be the dust clouds stirred up by events of ill omen. And we were given intelligence and discrimination, will and volition. To watch—yes; but not to fold our hands placidly while doing so.

Sleeping? Shirking? Synonymous, aren't they?

> 37. *"And what I say unto you, I say unto all: watch.*

And so, we have the thirteenth chapter of St. Mark: a complete prophecy; a complete and drastic warning. And woven into it a broad description of many phases of mankind's cosmic environment. Only against such a background of understanding of our environment does the full meaning of chapter 13 come into its own.

Have you ever paused, while reading or listening, to contemplate how much background of general information and knowledge is needed, for even a minimum understanding of what is being said? Take the simple statement: "Too many green apples may cause indigestion." To understand green, even partially, one must have some knowledge of other colors. A color-blind man would not understand. To fully understand the color green one would have to be a physicist, and be familiar with the spectrum and the nature of light. But that is only part of the meaning of green. A person not familiar with the ripening of fruits would probably ask you what the color had to do with it.

Try to formulate a description which would convey the

truth to some one so isolated that he never ate anything but meat or bread. Suppose that person did not even know anything about fruit of any kind, much less its ripening. And after all the explaining is done, he still asks: "So what?"

Maybe this doesn't have much to do with UFO, but then again maybe it does, for the chances are that you, as reader, still have a most meager insight into what the UFO implies. I am reminded of the fellow who marked out one square foot of ground and started to write an exhaustive description of it. That was forty years ago and, as far as I know, he is still writing!

Jesus Christ had a bigger problem than might have been assumed by a casual reader of the Bible. And it does look as if even the translators of the Books may not have been aware of the problem, assuming as they must have that they had reached the summit of knowledge, when *we,* of course, know that they had not.

So what happened?

Admittedly it was a tough problem, translating the Bible. But what of those who wrote it? One, two, three or four hundred years *after* the life of Jesus Christ. But, the hardest task of all is interpreting the Bible into rational concepts. Has that ever been done? Maybe, after all, it is not too easy. Indigestion from green apples? Does that mean one apple, half an apple, two, four, or six apples?

At what time in history has there existed enough background knowledge to make a completely rational interpretation of the Bible? By rational, I mean to reduce the statements of prophecy to terms of common knowledge. If *you* could look two thousand years into the future, how would *you* describe what you saw? In fact, if your grand-

father went to live on Easter Island sixty-three years ago, after growing up in a frontier town, how would you, on meeting him there in 1956, explain a simple radio or television set to him?

Now Christ had a problem. He had to speak in parables, in order to be even partially understood. And these parables have been translated and interpreted every so often for twenty centuries, and at every conceivable level of knowledge except, of course, those completely imaginary levels which some fools think exist above our own!

And so, again, what happened?

Well, we took liberal doses of mysticism, and we hid what little light we did have under some pretty dubious bushels. We expounded that Christ obviously didn't mean exactly what He said. Because we have never had enough background so as to be sensitive to the nuances of Christ's wisdom, we fervently "explained" in terms of morality, science and theology.

Yet . . .

There has recently been a trend toward a revived belief that the Bible could and should be interpreted literally. The trend develops with the growth of our enlightenment about our cosmic environment and the true significance of man's history. Can it possibly be that our science is finally catching up with the parables? And that, after all, the UFO are but the natural pieces to fill up some long vacant gaps in a cosmic jig-saw puzzle?